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"Christ is risen," today we cry;
Now He lives no more to die.

38, No. 27

APRIL 4, 1956

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New Life

MEMBERS OF THE Altar Guild were preparing lists of those to whom Easter flowers were to be taken after the church service. On the list was a woman whose husband had just died. She was not a member of the church, but was known to many of the women. Her hopeless attitude might be helped by a floral remembrance from the altar, they thought.

Some of them spoke to the pastor about the woman's plight, too. Shortly after Easter he called at the widow's home.

"IT'S NO USE, pastor," she said. "I can't believe in the Christian teachings about eternal life. I appreciate your kindness, and that of the women in the church, but it all goes to prove that I'm right. Look at the Easter lily, and you'll see what I mean."

She pointed to the lily. The last flower on the plant was yellowed, as were the leaves. It was dying.

The pastor urged members of the churc to continue their friendly interest in th woman. He called at her home from tim to time, for a brief greeting.

MONTHS PASSED, and one Sunday th woman was at the morning church servic Many of the members were surprised, fo they knew her adamant attitude toward re ligion. Even the pastor expressed polite su prise as he greeted her after the service.

"I think it was the Easter plant tha brought me here," she told him. "Come an visit me some time this week."

When the pastor called, the woman aga pointed to the plant. Out of the brow earth the green plant had grown up aga and was ready to burst into bloom onc more.

—A. P. S.

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THE CHURCH IN THE NEWS

Russians claim religious freedom

Ideas about religious liberty are so different in the United States and Soviet Russia that it was hard to find any common ground for discussion, the delegation of U.S. churchmen visiting Moscow last month discovered.

"Russian churchmen believe they ought to do what they are allowed to do," Dr. Eugene Carson Blake, president of the National Council of Churches which sponsored the trip, commented. "The Russian Orthodox Church believes its mission is to bring salvation to souls within the walls of the church."

When talks concerned the right of the churches to teach young people about religion, Baptist leaders said, "Youth organizations are not mentioned in the New Testament, so we don't have them," Dr. Blake reported.

See little need for literature

Faculty members of the Russian Orthodox Seminary at Zagorsk listened intently as the American visitors described teaching methods, religious education and administration and new trends in theological training.

Archpriest Konstantin Ruzhitsky, head of the seminary, said 1,100 students are now receiving theological training in nine Orthodox institutions. They include men from all walks of life, he said. Seminary training is both "intellectual and practical," he explained, and church members are conservative. They don't want philosophical sermons but "worshipers ask that we tell them about Jesus Christ."

Dr. Franklin Clark Fry, United Lutheran Church president, stressed that the printing press was a powerful help in keeping America's religious life at a high level. Noting that 230 serious books on theology had been published in the U.S. last year, he observed that any force that would deprive or restrict the church of such literature would be dangerous.

Russians don't require such freedom to publish religious literature, Archpriest Ruzhitsky replied, since "we rely greatly on the priests."

Agree on desire for peace

After the U.S. churchmen had raised strong objections to a Russian implication that all peace-loving forces were united in the Communist World Peace Council, final statements were couched in more acceptable terms. Both groups agreed that "peace is the fruit of righteousness and cannot be achieved apart from justice, human rights and fundamental freedoms," said Dr. Walter W. Van Kirk, NCCC official. They also agreed that Christians cannot consider war inevitable and that churches of the two lands should work together for peace and develop further contacts through an exchange of delegations and theological literature.

The Americans privately expressed disappointment over the extent to which Russian church leaders echoed the Communist party line. Little independent thought had been expressed by the Soviet churchmen.

The U.S. deputation met with Russian Orthodox, Lutheran, Baptist and Armenian Orthodox leaders during the 10-day visit. The Americans returned to New York on March 23. In June, eight Soviet church delegates will visit the U.S.

More interchurch traffic

Ecclesiastical traffic across the Iron Curtain promises to be heavy this summer.

In July a delegation of Anglican churchmen led by Dr. Arthur M. Ramsey, Archbishop of York, will travel to Moscow for a conference with Russian Orthodox theologians, the Archbishop of Canterbury, head of the English church, announced. Eight members will make up the group.

An eight-man Russian group visited England last year under the auspices of the British Council of Churches. The group included four Russian Orthodox clergymen, two Baptist leaders, two Lutheran bishops.

One Russian told the American church leaders at Moscow last month that he was "greatly disappointed" over having his travel plans cancelled. Archbishop Voris, representative of the Moscow Patriarchate to North and South America, voiced his displeasure over being barred from the U.S. by the State Department. His visa was cancelled last November because Russia had insisted that he be permitted to minister to Americans as well as to Soviet citizens. No American clergyman is accorded similar privileges in Russia.

Baltic refugees disapprove of visit

A group of 50 Lutheran pastors who formerly served in lands now dominated by the Soviets expressed their "unutterable sadness" that the NCCC delegation had gone to Moscow. The pastors, who hailed originally from the Baltic countries, Croatia and Slovakia, claimed that Russian churchmen are compelled "to lie, to distort their functions, and to become obedient instruments in the furtherance of Soviet expansion."

"Fraternization" with the Russians, the document said, is a sign of weakness and confusion in Christendom. "If this attitude continues, we all shall fall into the deadly grip of communism," the declaration continued.

Many of the signers are now serving congregations of former displaced persons and refugees in the United States and Canada.

Archbishop's exile stirs controversy

European church leaders were divided last week in their opinions about the British government's action in exiling from the strife-ridden island of Cyprus Arch-

PRAYER GROUP IN OHIO HIGH SCHOOL

Students at Mansfield come early each day for ten minutes of Bible reading and prayer before classes. Thirty usually attend. Similar groups are being formed in other schools.

bishop Makarios, head of the Greek Orthodox community. The archbishop was leader on Cyprus of a movement to banish the British from the island and to unite it with Greece. British charged him with inciting terrorist activity.

Patriarch Vikentije of Belgrade, head of the Serbian Orthodox Church, condemned the British action, as did Greek Orthodox leaders. In Geneva, Dr. W. A. Visser 't Hooft, secretary of the World Council of Churches, saw the action driving a wedge between "western" and "eastern" churches.

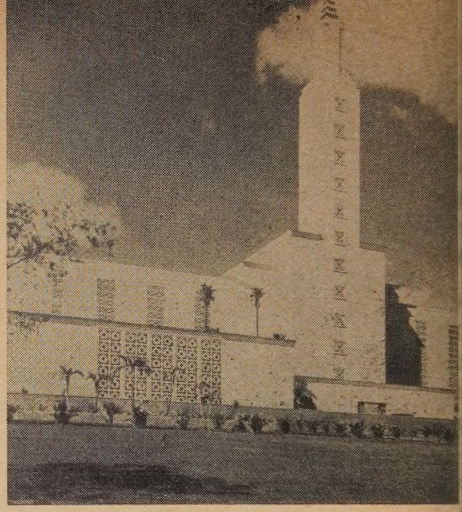
In England Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, criticized his government's action, but pointed out that the Cypriot archbishop had failed to condemn terrorism and murder. Methodist and Roman Catholic publications in England expressed belief that the government had taken the only possible action.

Mixed marriages increase

Almost one-third of all valid marriages involving Roman Catholics are mixed unions, the National Catholic Conference on Family Life was told at Boston last month. This high rate poses a "particularly acute" problem, the Conference said, and is "a threat to the faith of the Catholic spouse and the religious training of the children."

A resolution adopted by the group warned Roman Catholic parents that they are obliged to instruct their children concerning the dangers of mixed marriage. Parents also were called upon to "guide and supervise the associations of their children so that they become acquainted with Catholic friends."

Another resolution urged parents to exercise "reasonable control" over their children's dates. When young people are ready to marry, it's usually too late to "forbid" it, the conference was told. The time for parental "interference" is long before marriage is being considered, Dr. John J. Kane, Notre Dame University sociologist, declared.



NEW MORMON TEMPLE

Los Angeles building dedicated last month cost $6 million, contains 90 rooms, has 2,600-seat auditorium. Gold-covered statue of Angel Moroni on tower is 257 feet above ground, visible far out at sea.

Fathers were chided for "inadequacy" in another resolution. For true unity, discipline and religion in the family the father must "again accept his place as its executive," delegates decided.

Missouri parochial schools gain

A total of 119,170 pupils are enrolled in the 1,195 parochial schools of The Lutheran Church—Missouri Synod in the U.S. and Canada, Dr. A. C. Stellhorn, denominational secretary of schools, reported last month. This marked an increase of 6,182 pupils and 18 schools over the previous year, he said.

Private and parochial schools now provide for about 12.7 per cent of all elementary school pupils in the U.S., Dr.

ellhorn said. Enrollment in non-public hools gained 36 per cent in the 1948-4 period while that in public schools rose ly 14 per cent, the report added. In ddition to the Missouri Synod education rogram, about 250 elementary schools e operated in the U.S. and Canada by her Lutheran bodies.

irty books seen undermining society

The public's willingness to accept ooks by authors who are "preoccupied ith indecency" is "positively terrifying," Consignor John K. Cartwright declared Washington. Books "drenched with rdidness" are not only widely read but e "praised by the critic chorus, crowned 7 national committees, and recipients of very other form of homage known to ur publicity promoters," the Roman atholic prelate said. Some are "act-lly praised for being dirty."

Such literature gives a distorted and estructive picture of American society, e prelate said. Some authors are de-berately engaged in "busy work of de-truction against religion, patriotism and e family," he declared, while others are ke "vicious and ignorant children pick-g the mortar out of the foundations of ociety."

eek to clean up newsstands

In more than a dozen states, legislatures ook action to outlaw salacious and herwise indecent magazines, books and omics from newsstands. New York ate legislators sharpened the teeth of ws prohibiting sale of objectionable aterial, asked local campaigns to clear rnography from the stands. Kentucky, ebraska, Pennsylvania, Rhode Island, outh Dakota, Tennessee and Virginia re among other states to take new ac-on against obscene or immoral comic ooks, magazines and movies. Congress onsidered a law that would give the Postmaster General the right to impound obscene material and gambling devices offered through the mail.

U.S. Supreme Court, however, agreed to hear arguments against a Michigan law that bans sale of obscene books that corrupt the morals of minors. Booksellers and the Authors League of America contended that the law was a form of censorship and restricted constitutional rights of freedom of the press. The court in 1951 had overruled the right of states to require prior censorship of movies.

Refugee arrivals "disappointing"

Delay by U.S. government agencies in processing applications of refugees was "very disappointing" and was discouraging many prospective sponsors, Dr. Paul C. Empie, National Lutheran Council executive, said last month. "Lack of personnel and exceedingly cumbersome procedures" especially in security clearance were stemming the flow of refugees into the U.S., the NLC head declared.

Dr. Empie's statement followed admission by Deputy Administrator Pierce J. Gerety that the U.S. Refugee Relief Act would fall "considerably short" of providing haven for 209,000 immigrants as authorized by law. Although the program expires at the close of 1956, only about 68,000 people had arrived under its provisions up to Feb. 1. Mr. Gerety had blamed the lag on lack of American sponsors for refugees.

"Unless administrative changes are made to humanize and loosen up government procedures and put real life into the act" the refugee law will end "without the admission of much more than half" those for whose entry the law provided, said R. Norris Wilson, executive director of Church World Service. Protestant, Roman Catholic and Jewish refugee agencies urged President Eisenhower

to use his personal influence to speed up immigration procedures.

Walter proposes extension

Unexpected support for a continuing refugee program came from Rep. Francis E. Walter of Pennsylvania, chairman of the House Immigration Committee. Speaking in Congress March 20, Mr. Walter advocated that unused visas remain available indefinitely after the end of the present act. Refugees would be permitted to enter the U.S. under regular immigration procedures, he proposed. Most of the available visas would be for refugees from Germany, Austria and the Netherlands.

President Eisenhower had earlier suggested changes in the Refugee Relief Act to permit group sponsorship for newcomers, to eliminate some of the security checks, and to pool quotas so unfilled places could be taken by Italian and Greek refugees whose quotas were used up. No action on his proposals has been taken by any congressional committee.

Lutheran Refugee Service arrivals up to March 1 under the Refugee Relief Act were 4,716. Assurances on hand totaled 7,318. Since many assurances were for family groups, total number of persons provided for neared the announced goal of 15,000. Problem facing LRS was to get them processed and over here before the act closed down.

Catholic laymen fight integration

White Citizens' Councils organized to fight racial integration in the South got a surprising ally last week. Thirty Roman Catholics in the New Orleans area formed the "Association of Catholic Laymen" for the "investigation and study of compulsory integration."

Emile A. Wagner, Jr., New Orleans lawyer who recently attacked Loyola University, from which he was graduated, for "unwittingly" aligning itself with Communist forces, is president of the group. He said a major purpose will be to "seek out and make known and denounce Communist infiltration, if there be any, in the integration movement." Membership will be open only to "persons of the Caucasian race who profess the faith of the Holy Roman Catholic Church."

Archbishop Joseph F. Rummel and diocesan officials in New Orleans have said racial integration will be carried out in parochial schools and have branded segregation a "mortal sin." Roman Catholic legislators in Louisiana who had pressed for laws forbidding racial integration in parochial schools were told they faced possible excommunication.

Brotherhood urged in Alabama

Religious Emphasis Week convocation at the University of Alabama was told by an Illinois clergyman that "we must live at each other's side in brotherhood or we will destroy ourselves." The university was the scene of interracial clashes earlier this year when Miss Autherine J. Lucy, a Negro, was enrolled for a few days as a student.

Dr. Harold A. Bosley of Evanston said, "The more we hurt one another, the worse we wound ourselves. When we face things we don't understand or regard as contrary to our beliefs and teachings, many of us go into emotional tailspins. God has given us a will and given us reason. With these we are expected to have the capacity to gather our emotions and perform moral and responsible actions.'

In an action termed "the other side to the story of racial dissension and tensions' two Presbyterian churches in New York City exchanged congregations on March 18. About 100 white members of the Madison Avenue Presbyterian Church attended services at Harlem's Church o

FOE OF APARTHEID
The Rev. Trevor Huddleston

ce Master. A similar group from the egro congregation mingled with the 00 other worshipers at the fashionable adison Avenue edifice.

ompassion lost in South Africa

White Christians in South Africa have rgotten the meaning of "compassion" their dealings with their "black breth-n," the Rev. Trevor Huddleston de-ared in New York last week. The Epis-ppal clergyman was former head of the nglican Community of the Resurrection Johannesburg, South Africa. The gov-rnment compelled him to leave because his outspoken opposition to *apartheid* —the racial segregation policy of the uth African regime.

Racial discrimination has made South frica an "unhappy land," the Episcopal riest declared. "The native African lives nder the shadow of arrest and has to ar y a piece of paper to show that he is ee to move. And white South Africa— hite Christian South Africa—accepts that situation as perfectly normal."

Mr. Huddleston saw little chance of a change unless outside pressure is brought against South Africa. He suggested a "cultural bar" to make South Africans realize that they were separated from the rest of the world and to appeal to the "Christian consciousness" of the whites.

Hollywood finds religion pays

America's awakened interest in religion and church life has made its mark on Hollywood. Films like *Martin Luther* and *The Robe* have chalked up box office records that dwarf those of many star-studded pictures. *The Robe* now ranks second only to *Gone With the Wind* as an all-time Hollywood money-maker.

Early this month at its annual session in New York City the National Council of Churches' Broadcasting and Film Commission heard Geoffrey Shurlock, director of the motion picture industry's Production Code Administration, report that *A Man Called Peter* was one of the really big hits of 1955. This film, based on the life of a Protestant minister, was 20th Century-Fox's most profitable release, outgrossing pictures that featured Marilyn Monroe, Clark Gable, Jane Russell and William Holden, Shurlock said.

Paid religious broadcasts and telecasts —many of which ask listeners or viewers to send in money—were condemned by the BFC in a policy statement. Churches should provide "high quality programs" for radio and TV networks as a public service. Networks and local stations should make "desirable broadcast time available without charge," the statement said.

And so forth

Prof. Heinrich Meyer of Hamburg has been chosen as new bishop of Luebeck, Germany. He will succeed the late Dr. Johannes Pautke.

WASHINGTON

By ROBERT VAN DEUSEN

MINISTERS' HOUSING ALLOWANCE

MINISTERS WHO HAVE a housing allowance rather than a free parsonage will be eligible for the exemption provided in the 1954 tax law. For the second year, the amount spent for housing will be tax-free, up to the amount specified in the budget of the congregation or church agency as housing allowance.

Computation of benefits, however, will still be on the basis of second-hand information through church channels. Almost two years after the passage of the law, the Internal Revenue Service has still not printed the regulations governing its administration. The revision of the whole tax structure was so sweeping that it has taken endless man-hours to translate the language of the Internal Revenue Act into concise and definite rules for applying it.

Meanwhile, in response to pressure from church officials, the Internal Revenue Service in Washington has given out general information to guide ministers in preparing their reports. This includes the following: 1) To qualify for the exemption, there must be a definite housing allowance stated in the budget. 2) If the housing expense is more than this amount, only the budgeted amount is exempt.

3) If the housing expense is less than this amount, only the money spent is exempt, with the remainder reported as taxable income. 4) Housing expense may include rent, monthly payments toward the purchase of a house (including principal, interest, taxes, and insurance), fuel, utilities, regular telephone expense (but not long distance calls), and repairs.

Pastors with parsonages

A FEW MONTHS AGO, it was stated by one of the Internal Revenue officials that under certain circumstances, pastors with free parsonage provided could also claim some exemption. If a parish pastor paid his own fuel, utilities, and telephone, for example, and if the congregation gave him a specific allowance in the church budget for meeting these expenses, the money spent would be exempt from taxation up to the amount of the corresponding budget item. This was reported in this column on November 23, 1955.

Now it appears that no final decision has been reached on this point. It may be included in the regulations when they appear. For this year, it would be better not to claim it. Accurate records should be kept, however, so that if the regulations do make this provision, a claim for tax refund may be substantiated. This may be done up to three years after the income tax report is filed.

BECAUSE OF THE long delay and confusion, many of the District Internal Revenue offices are not clear on the provisions of the new law. Cases have been reported where the exemptions as reported above have not been allowed by the collecting office.

Two courses are possible: 1) Fill out the report according to the above interpretation of the law, and if the district office does not allow the exemption to which you feel you are entitled, appeal the decision to the Internal Revenue Service in Washington. Or 2) make out the report as the district office suggests and after the regulations are issued, make a revised report and apply for a refund

Canadian Affairs

IMMIGRATION TO CANADA has fallen by almost half from the postwar high established in 1951. The figures for the past five years are: 1951: 194,391; 1952: 164,498; 1953: 168,868; 1954: 154,227; 1955: 109,946.

The government is so concerned about this decline that it is easing up on some restrictions imposed more than a year ago when unemployment was mounting in the country. In addition it is encouraging newcomers by offering two-year loans to cover transportation costs. Already there are signs that the 1956 influx will be on the upswing.

BUT THE GOVERNMENT is becoming troubled about another set of figures. It is the number of immigrants who, after the necessary five years of residence, are applying for (or neglecting to apply for) Canadian citizenship. Immigration for five years after the war was as follows:

1946	71,719
1947	64,127
1948	125,414
1949	95,217
1950	73,912
Total	430,389

Five years after arrival, these immigrants would become eligible to become naturalized Canadians. But here is what the naturalization record, five years later, shows:

1951	12,553
1952	10,749
1953	13,528
1954	19,545
1955	60,000
Total	116,375

It seems that not many more than 25 per cent of the New Canadians have taken advantage of becoming actual Canadians.

Of course, there were some (their number is not known) who left for the United States, some other country, or returned to their homeland. And a small number, less than 2 per cent, had their applications rejected for various reasons.

Even when these are taken into consideration, it is obvious that the great majority has not had the interest to take the relatively easy steps toward citizenship.

LAST MONTH a member of the House of Commons argued that something should be done to correct the situation. He suggested an amendment to the regulations which would make it necessary for an immigrant to apply for citizenship within a year after arrival. Failing to do so, he would have to wait until his first five years was up, make his application, and then wait another five years.

The speaker did not get much support for his plan. Speaking in opposition to it, a fellow member declared:

"I think that this is in violation of a very important principle of our way of life. In a democracy, we should respect the freedom of conscience of the individual. Just as religious faith is a matter of conscience, so should the matter of citizenship be. Citizenship is something that is not for sale. Pressure should not be used to make people conform."

The minister of immigration and citizenship said that he felt that "this is perhaps the most solemn, voluntary act, except marriage, that any individual can take; therefore it ought to be vested with a certain solemnity and it ought to be taken seriously and certainly freely."

—NORMAN BERNER

THE LORD

IN THE FIRST glimmer of dawn, the faithful women with grief-streaked faces came to anoint the body of the dead. This was to be the final demonstration of love for their Master.

But in a blinding moment something had happened which completely changed the world's history. God had shattered the boundary line between time and eternity. God's Son who was crucified, dead, and buried, had risen from the grave.

How could these broken-hearted women deal with such a stupendous announcement? They were overwhelmed by the amazing information. They ran to tell the disciples who found the news unbelievable.

Slowly the truth of this first Easter became evident to those who had lived close to Jesus. It was true. The Lord had risen from the dead. He was with his disciples again. God had revealed in Christ his power over death. This Jesus who had been crucified had become the living Lord of the world. As the disciples gradually gained strength in this faith, they set out to tell the whole world their wonderful news.

ON THIS ROCK the church was built. Jesus of Nazareth was the Lord of the world, God's Son, who had revealed the Father to his children. He had come to save the wayward, erring people of the world. "Christ is Lord," "Christ is Lord," was to be the anthem of believers gathered in the churches through the years.

Everything Jesus had said and done took on new light when the disciples looked back in terms of their Easter faith. They could understand the meaning of much that had missed them before. They had been terror-stricken when powerful enemies seized their Master in Gethsemane, but now they became brave. Christ is Lord, and there's no more reason for fear. The kingdom of God has come on earth. The power of God to save his children has been demonstrated. The glory of God has been revealed.

A NEW UNDERSTANDING of life has been made possible for all who find Christ to be their Lord. The old dimensions of life, bounded by birth and death, are inadequate. The old purposes of life—self-satisfaction, security, success—are irrelevant. In the new knowledge that God so loved the world as to give his Son to be our Saviour, we humans discover that our chief business on earth is to serve God and love one another.

The Christ had not been born in a palace. He had not been honored and decorated by the leaders of his people. He had come in a manner no one expected, and his ways were not the world's ways. As the living Lord he does not overcome opposition by striking it down with his mighty authority.

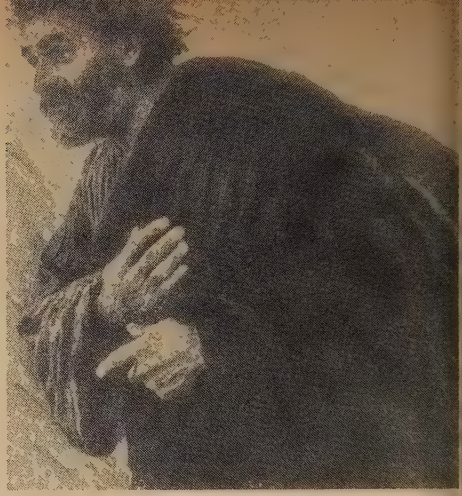
As the living Lord, he is among us as much as he was among the people of Galilee and Judea, as One unknown, who may be disregarded, even despised. He bids people follow him, as he bid Peter, Andrew, or John. He does not promise easy living, prosperity, or freedom from misfortune to those who take up his cross.

But he is Lord. He has the gift of eternal life to give to all who believe in him. As he rose from the dead, we shall rise. His kingdom is everlasting. The redeemed will live with him forever. The Lord has come.

And entering the tomb, they saw a young man . . . dressed in a white robe (Mark 16:5)

HE LIVES

HE HAS RISEN, HE IS NOT HERE; SEE THE PLACE WHERE THEY LAID HIM. BUT GO, TELL HIS DISCIPLES AND PETER, THAT HE IS GOING BEFORE YOU TO GALILEE; THERE YOU WILL SEE HIM . . . (Mark 16:6, 7)



By FRANK W. KLOS

WHY LOOK AT ME? Am I to blame,
That he's sealed up inside that tomb?
I warned him, didn't I?
I begged him not to come to this cruel city. And now he's dead,
His body tortured out of joint by fiendish wood and iron.
He lies there nailtorn, bloody
And his side ripped open by a spear.
What could I do to help him?

He refused my counsel,
My commonsense appraisal of the danger
That lurked behind these whitewashed walls.
Remember well that day
When I asked him to turn back?
He called me "Satan."
Said I tried to block the pathway God intended he should go.
How that cut deeply.
For I loved him more than any man.
To me, his friend, he said these words
As though I had not followed him
Through years of striving for the kingdom.
The rugged life he led became mine gladly.
If he ate no meat at eventide
When food was scarce to share among us,
Then likewise fasted I.
If he no roof above his head could call his own
Then lay I too beside him on the ground
And on my rocky pillow tried to dream away the cold.

By all rights, you know, I should be master of a fleet by now,
My fleet of fishing boats.
I was no sluggard at my trade.
Where is that ease to which I am entitled
At my respectable age?
My ease. Ha! A rough bench in a crowded upper room
Where once we shared his chalice and his bread.
Here I sit, alone, despised and friendless.

'Twas not always so!
For once he spoke to me such glowing words to fire my senses,
Reached out his hand and said, "Come, follow me!"
I did. With all my heart I meant to serve him.
I left my nets without a murmur;
Gave my life to him completely.

augh! Go on and laugh!
ou see me as I am . . .
h- Simon whom he nicknamed "Peter."
his "rock of faith" who once was
known along the seashore
s a Galilean strongman,
Danger's mocker," "bold disciple,"
Fearless follower of the truth."
ou have a right to laugh, I guess.
o beaten village dog could whimper
louder than I am.
Rock of faith," He called me that!
roud he was that I should find the words
o name him as the Christ who was to
come.
nd on this rock one day, said he, his
church would rise.

hat rock was pulverized by fear,
s substance, beat by waves not of my
choosing, turned slowly into sand.

ou see these hands,
eddened by the wind-lash, rough?
ig enough they were to wrestle with a
straining net
cross the gunn'ls of my boat.
ig enough they were to fight to save
his life.
lone I fought for him there in the
garden
ike some raw youth envigored by a
lusty battle.

My sword was sharp, it whistled through
the air,
ut off the high priest's servant's ear.
op-eared he looked much better
Well suited to his dirty task.
es, these hands are big enough to work
and brawl and love
But not big enough to shut my mouth
Nor hold my tongue when they asked me
f knew him.
said, "I know him not."
cursed him violently.
"I know him not."

I could not see myself on trial with him,
Stripped of clothing, beaten, mocked,
and scourged.
Yet escape I could not from the dreadful
scene.
There was no end to time as I stood
trembling,
Each minute racked my soul with tedious
passing.

And somewhere in my stomach
Tiny knots grew tighter, tighter
Till at last I had to gasp for air.
My blood slugged through my heart
Like some accusing judge pounding out
the sentence.
Guilty! Guilty!
With dawn there came that piercing cry!
A ghastly rooster's crow shrieked out
My guilt for all the world to know.

He is dead now. He earned that calm.
But this poor sinner,
This weak and rotten blob of human flesh
Could not lift up his voice to carry on
the struggle.
One night of sin. And now my life is
ended.
Andrew! Brother! Forsake me not in
my affliction.
Take my hand in yours
As once you did when we were boys.
Give me strength to bear this daily hell
That shall go on forever.

Every time his name is mentioned,
Every time the cock's salute to morn
Is heard throughout the land,
I'll die again within
That tortured, ugly dying that is the
craven's lot.

Thomas! Matthew! Why are you so
silent?
Are there not sufficient words to call me
what I am?
Curse me for the false disciple I turned
out to be.

Say something to me!
Say . . . but wait!
What is that noise? The door! Someone's rapping at the door!
You hear it? Be quiet everyone!

We are found at last.
Now there is no escape from the brutal Temple guard.
We'll find our crosses too this night
Or else I miss my guess.
Philip, quick the door!
Open it and then stand back!

Why . . . it's Mary.
Oh my Lady, why do you come here?
What's that you say?
Jesus lives? You saw an empty tomb?
Sweet mother of our Lord,
Your grief has turned your senses inside out.

Come in and rest a while
Till this fever passes.
What? How can I believe? No!
It's not true! It can't be.
Yet, I would believe . . . an angel there?
That massive granite door was rolled aside?
This morning you were there
And saw yourself the empty grave?
O God, if this were so!
O Father of us all, please make it true.
Lord, oh Lord, our God, you've heard my prayer!

Lord Jesus, Master, you are coming back.
You will forgive. I know you will.
O God, let him be alive.
Give us back our rabbi.
John, where are you going?
Do you believe it? Yes, I see you do.
I too. I feel it burning here within me.
Mary, thank you . . .
John, don't go without me.
Wait, I'm coming.
Let's run . . . quickly now.
I am young again in legs and wind
And even in my faith.
My Lord, I'm coming . . . coming, do you hear?
Oh John, he lives.
HE LIVES!

The Greatest Enemy Is Conquered

Our destiny and survival are involved in our Lord's resurrection, as Luther emphasized. Christ defeated death so we may live eternally

"Is that really true?" eleven-year-old Teddy asked his Sunday school teacher. This doubtful question is repeated over and over by people of all classes, young and old.

God's revelation is spread like a wonderland before us, into which we enter by one gate only—faith. Such faith is more than merely a consent, or a once-gained possession, but rather an energy which overcomes doubts and lays hold of God's gift.

This is true about the Easter fact, the risen Christ. Luther, in writing of this, pushes aside all philosophical speculations and biological arguments. God raised Christ from the dead. It is an event in history, as all of God's doings with men are enacted within the frame of history.

The affirmation of Christ's resurrec-

By BERTHOLD F. KORTE
Pastor, Zion Church, Bellwood, Illinois

JESUS SAID TO HER, "MARY"

dion is a must of the Christian faith ". . . which cannot be denied by anyone who wants to be a Christian or a preacher of the gospel!" For Christ's bodily resurrection is the foundation of the church and the living Christ is its sustaining power.

Such belief rests upon the Word of Christ and his apostles. God's truth and majesty have brought forth Christ from the dead. "Since this must be believed . . . nothing of this article may be given up or taken away, even if heaven and earth, and what else will not stand, may fall . . . We must therefore be sure and never doubt, else all is lost!"

CHRIST'S RESURRECTION is the climax in our Lord's redemption of the human race, and the Father's endorsement and acceptance of the atoning sacrifice. God, in raising Christ, crowned his work.

It is therefore dear and precious to the believing Christian. The many church steeples of the world, the pulpits from which the message goes forth, the altars on which the bread of life is broken draw their right of existence from the risen and living Christ.

If Christ is not raised, the entire work and preaching of the church is fraudulent and useless. And "I would renounce baptism, preaching, and all of Christendom!" said Luther, who gives three evidences confirming Christ's resurrection: revealed through God's Son in Holy Scripture, preached by the apostles, accepted and believed by Christendom.

THE MODERN PREACHING of the Easter fact is to be more than a repetition of the Easter report. "For all men, even the devils, know it!" Man is to be confronted by it, because it concerns him personally. Christ fought the battle of the human race and gained the victory.

Man's destiny and survival are involved. The last and greatest enemy of the human race is conquered. Man's resurrection is made possible and guaranteed by Christ's resurrection. "It all hangs together like a chain, where one article remains, there all of them remain!"

The history of the human race is one large process. Through the disobedience of the first man, sin and death came into the world. Christ brings this process to an end, in restoring life to those who were children of death. Life which was formerly without hope has gained hope and meaning.

The resurrection of Christ and our own are so closely related that Luther

calls it one and the same resurrection. What gloriously began on the first Easter morning will come to an end on the last day when all the dead shall be raised. Christ is the forerunner. He is the mighty Captain who opened the grave through which all of us will go. It was a mighty struggle, full of dramatic power.

It was a strange and dreadful strife,
When life and death contended.
The victory remained with life,
The reign of death is ended.

Christ was raised for our justification. This message is to be spread to all: "Tell my brethren!" They are to share the blessing of Christ. Great joy and happiness is to fill the heart of the believer, a joy which passes human understanding. We are to be co-heirs with Christ.

LUTHER'S FAITH was not gained easily. He knew of doubts, but struggled valiantly against them. He admits: "What a mighty battle it is to believe this word!" In faith we must cling to the living Christ "so that we need not fear death, the world, or the devil."

In the monotony of the daily life, amid temptations, and finally in the last hour, "write it with capital letters into your heart: Christ is risen! Write it with great letters, as great as heaven and earth, that you do not see, hear, think, and know anything else but this article!" I know that my Redeemer lives!

THE RESURRECTION IS A MYSTERY

The appearance of the risen Christ was not a public spectacle for everybody to see. Faith opened the eyes of the believers, as faith today enables us to know that our Lord is with us too

THE RESURRECTION obviously is not just another event among many events, for we cannot satisfactorily understand or rationalize it. Ordinary mysteries become less baffling the more we learn about them. But, as a modern theologian has said, "revelation does not dissolve the mystery into knowledge." The mystery of revelation remains mystery.

The resurrection is not a mystery that can be cleared up, be better known and understood, as the years go by, until finally it can be proved or demonstrated to the satisfaction of all people. The mysterious character of revelation remains always mysterious. Revelation can only be believed and received.

The crucifixion of our Lord was easily accepted as a fact by both the disciples and Jesus' enemies. There was no doubt in anybody's mind that Jesus had been crucified.

But the resurrection was not that self-evident to everybody. Even some of the disciples, on the mount of Ascension, supposedly gazing directly at the risen Lord, "doubted" (Matthew 28:17). The

By JOSEPH B. MOHR
Pastor, St. Paul's Church, Brooklyn, New York

WHEN HE WAS AT THE TABLE WITH THEM, HE TOOK THE BREAD AND BLESSED IT, AND BROKE IT, AND GAVE IT TO THEM. AND THEIR EYES WERE OPENED, AND THEY RECOGNIZED HIM; AND HE VANISHED OUT OF THEIR SIGHT

yes of the two disciples on the road to mmaus were prevented from seeing that was Jesus who was with them. Christ id not appear to everybody in his resurection, simply did not stand out like a ublic spectacle as he did in the crucixion.

FOR THE RESURRECTION was a subjecve-objective event, as is all primary evelation. The revelation and the recepon of it belong together, and cannot be pparated. That is, the one is not without the other.

So the resurrection was not an objective went alone, like the crucifixion. Gustaf ulen wrote: "If 'objectivity' should . . . ean that the resurrection can be demonrated as any other empirical fact, it ould be contrary both to the primitive hristian testimony of faith according to hich the risen Christ manifested himelf to his own, but not to a Caiaphas, a le od, or a Pilate; and also to the present hristian experience which affirms that ith alone has fellowship with the exted and glorified Christ."

Yet the resurrection was not merely a subjective experience. Something happened "out there" which was God's doing, and something happened "in man" which was the human response to the revelation. God was making something known to those who would listen and see. The believers were being shown that their Redeemer was indeed alive.

TO CONSIDER the resurrection as an obvious fact like the crucifixion is to deny its miraculous nature, its mystery, and its revelatory power. To say that it can be proved in the same way the crucifixion can be proved is to deny its unique character. For it is that kind of subjective-objective experience of revelation which can be neither proved nor disproved. It can only be received and believed.

"Revelation can be apprehended only by the eye of faith," wrote Aulen. "The divine revelation cannot be indisputably demonstrated; it cannot be substantiated like a mathematical proposition. It cannot be so clearly unveiled and divulged as to be irresistibly seen and acknowl-

edged by everyone. It is impossible, for example, to pick out a certain segment of history and declare: Here is inescapable evidence of God's revelation. It is faith alone which perceives it."

FAITH IS NOT A POWER we possess which enables us to decide, after consideration of so-called evidence, facts, and events, that these are indeed revelation. Nor is faith the acceptance of reports of revelation which others have received, as in the Bible, for example. The fact that something is testified to in the Bible is no guarantee that an unbeliever will accept it as true. Who can offer him indisputable evidence that the Bible is true in the first place?

Aulen wrote: "A doctrine is not validated as Christian by having excellent references, nor by the fact that it has been accepted by a large number of Christians." Unbelievers will not come to believe, as Soren Kierkegaard pointed out, simply because we can point to many centuries of Christianity as a proof of the validity of Christian doctrine.

Rather, faith is what Regin Prenter called it: "Not something premeditated but the redeeming presence of Christ which overpowers man." This redeeming presence of Christ which overpowers man *is* revelation. If faith is the gift of God, as we do indeed assert it is, it is not we who make the first move. It is God who reveals himself, makes himself known, through his Holy Spirit, and all we can do is to say *yes* to him.

"Faith directs itself toward God alone," says Aulen. He means that faith is not primarily belief in doctrine, the Bible, divine facts, miraculous events (Jesus said, "Neither will they be persuaded though one rose from the dead."), or the church, but faith goes directly toward God. God, through his Holy Spirit, uses the Word and Sacraments to bring about faith, and the content of faith is the real and not an imaginary Christ, but faith always is faith in God alone.

DOCTRINE, THE BIBLE, divine events, miraculous events, the church—all these things in which people are tempted to put their sole trust—are the result of revelation and should not be elevated to the position which only God can occupy. For only God is the Saviour, through Jesus Christ, and only he is to be trusted and relied upon.

Only when God has made himself known to us, only when his coming to us has given us the gift of faith, can we look back through doctrine, the Bible, divine facts, miraculous events, and the church, and see, through faith alone, that what God has done in time past and what he is now doing, is *for us*. Only then can we believe that the ordinary and extraordinary events or facts which the Bible speaks about are revelation indeed. And even then we can *only believe*. We do not have proof or evidence.

"Faith alone" means that we are not given the luxury of faith plus sight, knowledge, proof—but simply faith only.

IN THE APPREHENSION of spiritual reality the poets have always been more penetrating and creative than the philosophers.

—JOHN A. MACKAY in *God's Order* (Macmillan)

Easter Is the Answer

By U. S. LEUPOLD

Many things seem to happen without any warning. It's only after they happen that we realize there were indications of what was ahead. That's true about Easter

SOMETIMES UNEXPECTED events turn out to be less strange and unpredictable than they appear at first. Sickness which strikes a man in his best years may short-cut his activity and nail him down on a bed of suffering. It may seem to have come most unexpectedly. And yet, as the enforced rest gives him time to review the preceding weeks and months, he will realize the long list of symptoms which were a warning of the coming.

Announcement of a promotion to a higher rank and better salary may surprise the man who is fully busy with his work. Looking backward he will remember hints and promises by his superiors which indicated his proposed advance.

Similarly, the resurrection of Jesus came to his disciples as something absolutely unforeseen. Yet, when they looked back upon his earthly ministry, they realized that Easter was the logical conclusion toward which every word and deed of the Master pointed.

AFTER GOOD FRIDAY nothing had been further from their minds than the expectation of witnessing the Lord's victory. They were a disillusioned and sadly disappointed group. The future lay bleak and grey before them.

They had seen all their hopes shattered, and believed their cause lost. For fear of sharing their Leader's fate, they had gone into hiding behind locked doors.

They had built around themselves a wall of despair and doubt which even the joyous news of Easter could hardly penetrate.

The disciples of Emmaus were too much filled with their own misgivings and disappointment to recognize the Christ. So was Mary Magdalene. Thomas was not the only doubter. His fellow disciples at first took the reports of the women for idle tales. But in the end, they could no longer deny the reality

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of that which they had not expected.

Their doubts disappeared into faith, their disappointment into surprise, their despair into confidence, their fear into courage, their sadness into joy. And they began to see the whole earthly ministry of Jesus in a new light. They recognized the resurrection as the keystone in the vault of the Kingdom. It became to them the code by which they might read a message otherwise mysterious and unintelligible.

As the beam of the torch may light a dark road and indicate the direction in which it leads, so Easter explained to the disciples the strange confidence and authority of Jesus which had puzzled them so often in Galilee and Jerusalem.

FOR JESUS CONSIDERED all life a gift from God. To him life was a loan, entrusted to man, but remaining under the care and supervision of God.

I have a telephone on my desk. With it I may reach others beyond the walls of my home. It is part of the equipment of my study, just as the lamp, the inkwell and the books are, and yet in a different sense. For, as a matter of fact, it is not my own. It remains the property of the telephone company. The company is at liberty to remove or cut off the instrument on my desk. And if it should do this, my connection to the beyond would be cut.

LIFE, ACCORDING to Jesus, is like that. We often repeat glibly that life is a gift of God. It means more than that God alone can give and create life, though it means also that. It means more than that God alone can preserve and keep life, true as that may be. The most astounding implication of this truth is that God can heal or restore human life that has been damaged or lost.

Of course we know that God preserves life by recreating it at every moment. When a little child loses his first set of teeth, a new set is ready to fill the place. When a gash has been inflicted, new flesh and skin, new sinews and veins are provided to restore the body. Old cells are constantly replaced.

But we know also that there is a definite limit to this process of preservation. The second set of teeth, when worn out, will not be replaced by a third. An eye severely injured or a finger cut off will not grow again. Damage to the body, especially to the more important organs, need not be very severe before the whole machine will break down and stop.

For this reason most men are desperately concerned about the preservation of their bodily life. Other possessions can be restored or replaced. Men have lost millions worth of goods and regained them. But who will replace life when once it is gone?

People are often blamed for their greed to obtain material things. But no man wants material goods for their own sake. He desires food and clothing, shelter and warmth, pleasure and entertainment for one reason—to fan and nourish the flame of life in himself.

Man is like a person crossing a dark forest at night with a lantern in his hand. He knows that he can go on only as long as the lantern keeps shining. But he has no match to light it if it should go out. Therefore he is desperately concerned about the lantern.

He keeps filling it with oil lest the flame should die. He holds it under his coat to prevent the wind from blowing it out. He tends the wick so it will not smoke and choke itself. He carries more reserve fuel than he will need.

Jesus was free of this anxiety because he believed that God could light the lantern again. Therefore he could watch the

had more than the lantern. He knew God not only as the giver and preserver but also as the restorer of life. He had confidence in God's ability and willingness to restore eyesight and hearing, muscles and sinews, life itself.

THIS CONFIDENCE was the source of his strength and liberty. To seek material securities became unnecessary for one who believed that God was able to rekindle the flame of life, and himself provide the fuel. Faith in the lifegiving power of God kept Jesus from the fear of want and suffering.

Was he correct? Was his faith based on realities? Or was he the victim of fond illusions and hopes too optimistic to come true? His disciples were often inclined to believe that he was deluded. Like most people they were more concerned with worrying about the lantern than with going ahead on the road. Together with many Christians then and now they placidly accepted the great miracle of a man's fellowship with God but balked at the smaller miracle of seeing a body raised from the grave.

Easter vindicated the faith of Jesus. God gave life again to one who had lost it. It was a truth too great to be fully understood. It still is. But without this truth the life of Jesus and his teachings would have remained a strange twisting of facts.

The disciples dared to start life all over in the light of Easter. Now they understood the guiding star of Jesus' life. Now they could follow him on the road of courage, confidence, and liberty. Some of their lanterns burned more brightly, others more dimly. Some burned a long time, others were quickly quenched. But all this left them undaunted. They knew that for them, as for Jesus, God would kindle a new and better light.

DON'T LET THE PEOPLE FORGET

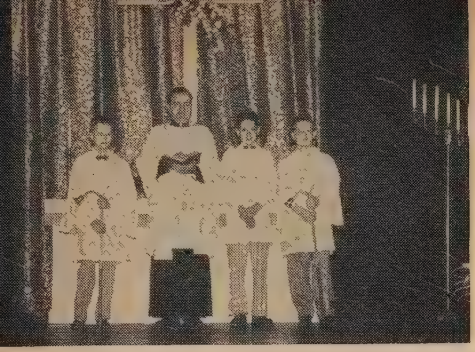
Churches are crowded on Easter with people who seldom come. Now is the time for the lay evangelists who follow up once-a-year people

FROM THE FIRST Resurrection morning when the angel said to Mary—"Go quickly and tell his disciples"—the message of Easter has had a note of urgency that men have not been able to ignore. The Easter message must have an evangelistic appeal. Not only is Easter a good time for sermons that arouse men to follow the risen Christ, but it is one of the best times of the church year to stir the people of our congregations with a desire to witness.

Several times in the past few years St. Mark's Church in Portland, Oregon, has participated in preaching-teaching-reaching missions. I have also participated in the Bay area and the Tacoma area missions. In each, the most difficult task was to get the unchurched people within hearing distance of the Word of God. Easter is one time when we can have a ready-made audience without too much persuasion.

THIS YEAR our church has again rented a nearby high-school auditorium that seats 1,800 to hold our 11 o'clock service.

By WALTER J. KNUTSON
Pastor, St. Mark's Church, Portland, Oregon



PASTOR KNUTSON AND ACOLYTES
Theater became a church

We did this in 1955. Our church has seating space for 200, although our communing membership is over 500. Normally we have three services and two school sessions each Sunday. In 1955 we had an early communion service in the church on Easter, and the later service in the school auditorium. Attendance for the morning was more than 1,500.

In the service at the high school we took five minutes to give those present a chance to sign attendance cards. Not all signed, but we received cards from more than 1,000. Half were from members of the church.

The tabulations were interesting. We had people in attendance from the following churches: Roman Catholic, Christian, Congregational, Baptist, Episcopal, Evangelical and Reformed, Evangelical and United Brethren, Methodist, Presbyterian, and even a few Christian Scientists and one Jew. We had 38 visitors from 10 states and Canada.

But here was the important figure for us for the months ahead. We had 75 unchurched Lutherans who filled out cards, and over 250 non-Lutherans who had no church. It was interesting to note that out of this group, 44 designated a desire to become members of St. Mark's Church. This means that even though we had just finished an adult instruction class, we were obliged to begin another right away. It also meant that our lay evangelists would have plenty of people to call on.

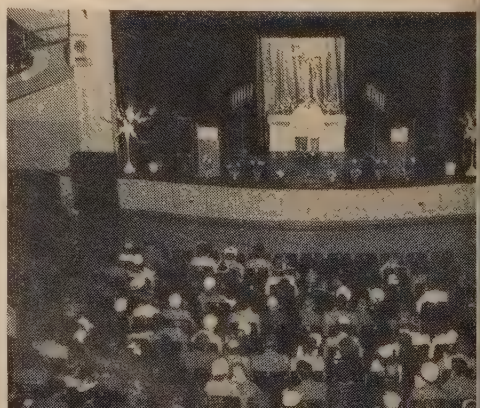
WE MAY NOT LIKE the idea of people attending church only on Easter. But this is one opportunity that God has given to us to reach them with the message of Jesus Christ. I know that most ministers don't want to offend people on Easter who have not attended services the rest of the year, but that should not stop us from telling them what is expected of them during the coming year—after they have heard the story of the resurrection.

We encourage Sunday school children to bring their parents with them to the Easter service. Our records show that about half the children in our Sunday school come from homes where neither parent is a member of our church. Easter is one of our opportunities to reach them.

My prayer is that next year these people who marked an X by unchurched will walk with us through the Lenten season. And on next Easter will thrill with us as we witness once again the resurrection of our Saviour.

Easter is a time for evangelism. How wonderful it is that God has given us another opportunity to share with others the glorious news that Jesus Christ is the Victor over death and the grave.

THE ONE DAY OF THE YEAR
Almost everybody comes on Easter



Self-pity Anonymous?

"I WAS AFRAID you were going to ask her to stay for dinner," sighed Karen as I closed the front door after Mrs. Parmish.

"Naughty child!" I laughed. "Grudging a little hospitality and friendliness to a poor, lonesome old lady."

"But you didn't ask her!" Karen parried. "Maybe you grudged it, too."

"I was only thinking of you."

"Fibber!"

"HEY," PETE BURST into the conversation. "Who's calling Mother a fibber?"

"I am. She's trying to pretend," Karen gave me a little hug, "that her only reason for not asking Mrs. Parmish to stay for supper was that she thought I wouldn't like it."

"Mrs. Parmish! For supper?" Pete was aghast. "You wouldn't!"

"Well, I didn't. So why all the fuss?"

"Boy," Pete breathed, "I sure was glad we had eggs to dye. But it would have been more fun with you there, Mom. Karen has no originality."

"If you call originality putting them first in one color and then another till they all come out nasty shades of brown!"

"Till they look like Mrs. Parmish!" Pete chortled.

"If that's what you wanted, no wonder they took my appetite!"

"No-o-o, I guess she wouldn't taste very good."

"All right," I cut in, pleasantly but firmly, "that will be enough of that subject. When you have lived as long and had as much sorrow as she has, we'll see whether you are the most cheerful people in the world."

WE WENT TO the kitchen where I could admire the artistic effects of the multicolored eggs. "These go in my basket," Susie announced. "I put decals on them and they smeared."

"We told her not to try it—to let Pete or me do it, but, oh, no, she had to do it all. So we said, then she could have the smeared ones."

"Fair enough," I agreed. "But I don't hear Susie kicking. I'll bet she'd rather have the smeared ones she did herself than perfect ones you did for her. Right, Sue?"

"Right! And you may have one, Mother."

"Thank you. I'd like one."

Karen smiled her understanding in a superior sort of way that showed she didn't understand at all. I wasn't just humoring Susie and accepting an inferior product with false gratitude. What has gone on in the giver means so much that the gift itself is valuable.

MY BROOD SCATTERED to look after last-minute errands. Suitable occupations for the day before Easter used to be a problem. If we were following the church year and reliving the cycle of Jesus' life—death and resurrection—certainly the day we remembered his rest in the tomb was hardly a time for jollification.

Yet to sit around looking mournful was hardly in keeping with the Christian

view of death—even if it hadn't meant the children would either be morbid and unhealthy or nasty little hypocrites.

So instead of completing all our Easter preparations early in the week, I purposely leave a lot to do on Saturday. Now it is a day that looks forward to the resurrection, and while I know no day is different from another in God's sight, the symbolism satisfies me.

Supper was a simple affair of soup and a salad with biscuits and honey. Barbara Lightman had come home from the dime store with Karen and was staying to help her ice our Easter cake after supper. I was glad Karen had gotten over her hurt feelings and her dislike. Another important step on the growing-up road.

MRS. PARMISH came into the conversation again, but I was able to shift the talk to something about the church and the children's service next day. After supper there was so much to do, I didn't think of her again. The cake to ice, heads to shampoo, baskets to fill made the time fly till the children were in bed and Dan and I were hiding baskets.

"I did think," Dan laughed, "that Karen would be past the basket-hunting stage this year. She's so big in some ways and just a little girl in others. Do you realize she's tall as you are?"

"I realized it this afternoon when she hugged me after we'd been talking about Mrs. Parmish."

"What is this about Mrs. Parmish? I could tell when we were at the table that you wanted to change the subject. But I was curious. What happened?"

"Nothing, really. It's just that the poor dreary soul came in while the kids were coloring eggs. She stayed and stayed and stayed. The youngsters were provoked because I had to entertain her instead of coming out to cheer them on."

"AND TO THINK I kicked about having to go down to the church and help set up the amplifying system for those who have to sit downstairs tomorrow! I might have been here."

"Dan Melton! You're as bad as the children. And you're supposed to know better. She's had a hard life and the least the rest of us can do is show her a little sympathy."

"Sympathy, yes. So long as I don't have to be near her very much. When I'm around her, I find myself starting to get mad. She has had a hard life, but she sure lets everyone know it. And she glories in the fact that she's been singled out for special chastisement from the Lord."

"I know. But you can't get inside people like that and change their outlook."

DAN HELD UP Susie's basket with its big purple bow. "Think this will go in the bookcase if I take out some books? Maybe not. Perhaps that spot between the end table and the davenport. No, no one can help a woman her age to stop pitying herself."

"Are we talking about Easter baskets or Mrs. Parmish? The baskets are more fun."

"I know. But I don't like to think of myself as cold and unkind. I'm thinking out loud, if you don't mind."

"Go right ahead. Isn't that what a wife is for?"

"Is it? I've wondered. No, but I think the reason the poor woman annoys me is that she shows what self-pity, unchecked and glorified, can do. We all indulge to some extent. How many winter mornings have I started off to work feeling like the prize martyr sacrificing myself for my family! Maybe we should start a Self-pity Anonymous?"

"Something more to join? No, thanks!"

WORSHIP NOTEBOOK

FIRST OF ALL, a wedding is nothing more than a couple making a promise. Cut away all of the frills and excitement, the rehearsals and arguments, take away even the church and the pastor and a wedding is nothing more . . . two people making a promise.

To make it official however, the state enters the picture. After all, records must be kept. So the bride and the groom must comply with regulations—blood tests, examinations, and that sort of thing. To be sure, witnesses are required, but you can still get married in about three minutes (in some states).

BUT WHEN PEOPLE get married, they don't want to do something so important in only three minutes. After all, this is big. Let's make something out of it. So they begin to decorate the whole thing, oftentimes outdoing the productions staged by Hollywood or the television industry. Still, for all of the show, it's the same thing . . . two people making a promise.

"Where shall we hold the show . . . I mean the wedding." Well, the church is as nice a place as any and so everyone talks about a church wedding. Soft organ music, candles, flowers, the works. Here too, weddings sometimes take on the aspects of a Hollywood production with florists, photographers, couturiers, and even wedding consultants, each trying to tell everyone else how it shall be done.

BUT THERE is someone else in the church who must be considered: God. To be sure a wedding is (as we repeat) nothing more than two people making a promise. But when a couple comes to the church for their wedding, something new is added. This is the desire on their part, by requesting a church wedding, that the Almighty God will place his blessing upon their promises and, as they pray, bless their union.

Now we have a new aspect to consider. A lot of people make promises today and keep them if it is expedient. The number of divorces indicate that promises are easily broken. But by making those promises before God and in the presence of his servant, the couple is forced to see an added solemnity in the promise.

So they begin to make plans. It is a poor pastor who does not meet with each couple who comes to prepare for holy matrimony. Such meetings are held long in advance of the day of the wedding and in that time a pastor has ample opportunity to guide and counsel the two who are about to become one. These matters are properly the concern of the pastor and the couple, and no marriage should be solemnized until the pastor is sure he has given them every consideration.

What is of concern here is the service for the day itself. So day-dreaming brides will have something to think about, and at the same time pastors will not incur the wrath of overly zealous mothers-in-law, here are a few suggestions:

FIRST, SINCE YOU COME to the church for your wedding, remember one thing. It is no longer your service. It is God's, designed to be a part of his worship. The new service book and hymnal, soon to be a part of our church's life, says in a rubric preceding the Order for Marriage,

"All arrangements for the marriage service shall be made in consultation with the pastor."

This means that some of the features one has observed in marriages performed in hotel ballrooms or seen in the movies cannot be tolerated in the house of God. To be sure, a bride has the right to make certain requests, and an understanding pastor will usually do all he can to assist her. But where such requests place emphasis on anything but God, the pastor has to say firmly, but gently, "No."

The rubric continues, "Due reverence shall be maintained in the preparation for, and the celebration of the marriage." This is important. If the church is God's house at two o'clock on Saturday afternoon, it is also God's house at the rehearsal the night before or at the noisy picture-taking spree afterward.

THE WEDDING PARTY should come to the rehearsal as if they were coming for a service. Ladies in hats, not in slacks, as I once observed. It would be well if the entire group spent a few moments in a front pew while the pastor offered prayer and then briefly and quietly outlined the service. Florists, photographers, and the bridal consultants should make their arrangements with the pastor, and not run between the mothers of the bride and groom. Flowers do not belong in the baptismal font, nor is a special arbor a necessary addition to the chancel.

A word about photographers. Most couples want to have a record of their wedding. But a photographer has no right to run all about the church taking shots. There is no excuse for this sort of thing. Nor should the chancel be a studio, following the wedding, where loud, joking members of the wedding pose while the photographer climbs over the pews to get his shots.

LASTLY the rubric adds: "The use of secular music shall not be permitted in the church." The day that this is observed will see the end of "Lohengrin" and Mendelssohn, not to mention "Because," "I Love You Truly," and "My Hero." These selections have no place in the church, they are not expressive of a Christian blessing. If they mention God at all, it is only as a casual reference.

There's a lot of good wedding music. A new book by Henry E. Horn entitled *O Sing Unto the Lord* (Muhlenberg Press) has an excellent section on wedding music. Pastors ought to study it and then pass it on to their organists.

One other matter concerning weddings: it has occurred to me that women like to be different. One is terribly upset if another is wearing the same hat. Here's a chance to be really different. I challenge every young bride to make hers a truly Christian wedding.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Burdensome load

QUESTION: When we were married eleven years ago I was not a church member. At the urging of my wife I united with her church. We have gone to church fairly regularly, have taken part in many church activities, and have done more and more work in the congregation. For some years I enjoyed it all, but after a while I came to feel that I was getting in over my head.

At present I am loaded up with responsibilities. It seems that the minister and everyone else is trying to make me do more work than I can do, and to accept responsibilities which conflict with the welfare of my home. Why should one person have to bear so heavy a burden? I have come to dread church work, and am considering dropping out altogether. It seems that every time I go to church someone jumps on me to do something more. With all these jobs I have no leisure, am too tired to play with the children or to enjoy guests.

REPLY: It is unfair to ask anyone to do so much that his home and normal association with friends have to suffer, for these phases of life too are important, and they help to make a person what he ought to be.

The congregation ought to make a study of the abilities and experience of its members and ascertain as far as possible who is qualified to do what. Then selected persons should be approached tactfully by the proper persons, appealed to for help, have the work explained, and be shown where their opportunities and responsibilities lie. In a reasonable time it should be possible to spread the work and responsibility to a degree that no one will need to carry an unreasonable load. This may seem to be a wild theory, but it will work if the plan is seriously followed far enough. It will require some planning and adequate follow-up.

As for yourself, do what you have time and energy to do without disqualifying yourself for other needed phases and activities of life, and without which you cannot be the kind of person you can and ought to be, or render the service of which you are capable.

Friends

QUESTION: I feel alone in the world. I have had many friends from time to time, but for some reason they drifted away, or I drifted away from them. I'd like to have friends and be in on things that are happening. I sometimes feel that the world is against me. Is there any formula for working out a problem like this?

REPLY: There is no formula, but there are various phases of one's make-up that will bear watching, and there are some things that we can do toward winning friends, holding them, and being real friends to others.

1) Be careful not to talk too much —especially about yourself. 2) Avoid imposing on friends—too many requests will strain a friendship. 3) Don't borrow money from friends. If you must do so, pay it back promptly. For borrowing it is better to go to a bank. 4) Never break confidence with a friend. Confidential information should be held as such, and promises should be kept.

5) Avoid making sharp personal remarks—especially concerning a friend. 6) Avoid interfering with a friend's freedom to do as he likes. Most people desire a lot of freedom. 7) Don't be ill-tempered or pessimistic. Observe these "don'ts" but give most attention to the positive phase:

1) Be reasonably positive in making friends—go more than halfway—and make no less effort to hold them. 2) Be considerate of others' troubles and mistakes. 3) Be ready always to show kindness and forgiveness. 4) Be yourself—refined and socialized. 5) Respect and show good will toward a person despite his faults—you need similar consideration.

Christianity and the Old Testament

The Old Testament Since the Reformation. By Emil G. Kraeling. Harper. 320 pages. $5.

Professor Kraeling's book, with those of Beryl Smalley, *The Study of the Bible in the Middle Ages* and H. Bornkamm, *Luther und das Alte Testament*, forms a trilogy which no informed student of the Bible can neglect, especially the student of the Old Testament. Serious study of those volumes reveals how zealous biblical scholars and theologians have been. It has been charged that the Bible has been neglected, especially in the nineteenth century.

The author begins his survey with Luther and Calvin and carries it down to the most recent significant treatments on Old Testament theology. All the great names, and the lesser ones, appear on the pages of his book. After reading it thoughtfully one has no hesitation in subscribing to Professor Pfeiffer's recommendation: "Whoever wishes to know how the Old Testament has fared in the hands of pious believers and scholars, theologians and historians, churchmen and critics, should read this admirable volume; it is better than the hundreds of volumes quoted therein."

A few quotations, illustrating both the thought on the subject by some of the giants of biblical scholarship and the author's incisive summations, must suffice. On Luther's conception of the Bible he writes: "The Bible as a whole is not an end in itself—it is merely the vehicle of a certain content . . . Yea, Luther would undertake to draw on the Psalms, Isaiah, and the same Holy Spirit and fashion as good a New Testament as the apostles have written."

Summarizing Calvin's views he says, "He thus emphasizes the point that there was only one Covenant, so that those of the days before Christ and ourselves are in an uninterrupted religious sequence." The Socinians, "though conceding the divine character of the Old Testament, claimed that it now had only a historical interest and was not essential for Christian doctrine."

The chief problem for Christian scholars has always been that of harmonizing the two Testaments. It is the story of the proposed solutions of that problem which Kraeling so admirably relates. Most Christians would agree with H. Gunkel that "The Christian Church—a mighty structure—will unfold its nature in the course of its growth, but will only change it at the cost of serious convulsions; and one of the foundations of the Church is the Old Testament." Perhaps each age will contribute only one avenue of approach toward a solution but it must ever be occupied with it. The reviewer's experience has been that so many in our church tend only to ignore the Old Testament rather than to come to grips with it. He is, therefore, profoundly grateful to Emil Kraeling for reminding us of the great minds of the past who have sincerely attempted to deal with it from the Christian point of view.

Gettysburg Seminary J. M. MYERS

There Were Always Women

All the Women of the Bible. By Edith Deen. Harper. 410 pages. $4.95.

While the title of the book is clumsy, the book is all it claims to be. In biographical form, of from five to eight pages each, it portrays 52 outstanding female biblical characters in chronological order, with 189 whose names appear in lesser roles. In addition there are sketches of the "Daughters" (39), "Wives" (28), "Mothers" (30), and 43 "Unnamed" women. It is an encyclopedia of the great and small female characters of the Bible, invaluable to any student.

Like an anthology of feminine beauty and influence, it takes the biblical fragments of female life, adding additional historical information wherever available, and with dramatic imagination, weaves them into biogra-

...es. These characters are made to stand ...lief against the background and circum...nces of their day, shedding beams of ...lesome influence or casting shadows of ...eboding evil. The reader cannot but be ...pressed with the tremendous influence of ...omen upon the whole of biblical history.

In the account of Eve, the author says, "God did not give man dominion until he ...ad woman standing beside him. Her crea...on takes on the same wonder as the stars, ...e sun, and the moon and all things which ...od created and called good." Speaking of ...achel she says, "Jacob's service marks him ... the most devoted lover of the Bible." ...f the Virgin Mary Mrs. Deen writes, "The ...rgin birth has been no better explained ...an has the origin of the sun, the moon and ...e stars. In a setting of majestic poetry ...nd imagery, and with the presence of angels, ...e most divine idea ever conceived has its ...ception with the angel's first words, 'Hail, ...ou that art highly favored, the Lord is with ...ee.'"

The book gives evidence of thorough ...owledge of the Bible and a searching and ...oughtful study of each character. The ...arming names that have shone across the ...ears of Christian womanhood are here ...arved into living reality. The book is well ...ritten. The style is simple.

Philadelphia CALVIN P. SWANK

...resbyterian Preaching

A History of Preaching in Britain and Amer...a, Vol. II. By F. R. Webber. Northwestern ...ublishing House. 672 pages. $6.

After surveying the history of preaching ...n England and Cornwall in Volume I, the ...uthor here devotes his attention to Scotland ...nd, secondarily, to Wales and Ireland.

The engaging style, the biographical em...hasis, and the illuminating anecdotes which ...istinguished the first volume are also char...cteristic of this second volume. The reader ...s given some insight into the earnestness ...nd eloquence of many Scottish preachers, ...ut the difference between Presbyterian and ...nglican preaching, which has its major root ...n different conceptions of the function of the sermon in public worship, is hardly brought out.

Rather gratuitous in the context of such a volume is the assertion that "Scottish Presbyterianism and the rapidly growing Synodical Conference Lutheranism in America were looked upon as the very foundation walls of uncompromising conservatism in theological matters" during the nineteenth century, but this quotation will suggest the point of view of the author in treating the effects of biblical criticism and in identifying Barthianism with liberalism.

Preachers, especially, should be helped and entertained by reading this history of their craft, and they and others will look forward expectantly to the appearance of a final volume, which is to concentrate on America. THEODORE G. TAPPERT

Philadelphia

Book Brevities

Live All Your Life. By Alson J. Smith. Regnery. 219 pages. $3.75.

Here is a claim for "practical inspiration" in overcoming anxieties, neuroses, marriage problems, alcoholism, fear of death, and the like. It attempts to show that certain restorative techniques in psychology and religion can be made to "work" in solving many of the confusions, insecurities, and failures in modern living. Faith, for the author, appears primarily important for its healing power. The material is weakened by questionable generalizations and conclusions and by a general oversimplification of issues too deep for superficial handling.

E. S. REED

At Dawn of Day. By Olle Nystedt. Translated from the Swedish by P. O. Bersell. Augustana Book Concern. 397 pages. $2.95.

A page of devotion (Scripture verse, meditation, and brief poem) is provided for each day of the year, all closely related to the Christian calendar of days and seasons. The devotions are real Bible studies, illuminating and explaining the Scriptural text, but sharply focused on problems of our present lives.

LETTERS

Correction on Pension Story

SIR:

Usually information appearing in THE LUTHERAN possesses the highest degree of accuracy. It is unfortunate that your batting average suffered in the item headed "Pensions Will Be Increased" on page 4 of the March 14 issue.

Your lead sentence reads: "Social Security benefits will come even to retired pastors who were never able to enter the program as the result of changes in the ULCA pension program proposed by the Board of Pensions and recommended last week by the Executive Board to the 1956 ULCA convention." Social Security benefits are paid by the government, not the church. The government will pay Social Security benefits only to those who are eligible to receive the same. The church through the Board of Pensions cannot pay such benefits to anyone.

Furthermore, the "program" as referred to above has not been proposed by the Board of Pensions. To this date the Board of Pensions has not had the "program" submitted to it officially for so much as comment. This "program" has been proposed by the Special Pensions Committee as appointed by the Executive Board as authorized by the 1954 ULCA convention.

The opening sentence of paragraph 3 of your item reads: "Present pension for pastors who retired before 1953, when the contributory plan became fully effective, is $900." This is a completely erroneous statement. Actually all pastors who retired prior to Nov. 1, 1947, and all who have retired subsequent to that date, as members of the Contributory Pension Plan, are eligible for the minimum pension of $900 a year. In addition, such pastors are receiving the special pension of $100 per year for the calendar years 1956 and 1957 in accordance with an action of the 1954 convention of the church.

In the same paragraph you mention the use of certain "reserve funds" which the Board of Pensions now holds and state that: "Social Security and increased contributory accounts are expected to lessen the need for such reserves in the future." This is very debatable. The finance committee of the Board of Pensions is unanimous in its opinion that it would be most inadvisable under existing favorable economic conditions to expend the reserve funds which were established as a safety margin against adverse economic conditions.

Your concluding paragraph reads: "Family protection plan benefits also were increased with the payment raised to $7,000 in case of death before age 40." It is true that the Board of Pensions at its meeting on Nov. 3-4, 1955, approved the lifting of the maximum death benefit from $5,000 to $7,000 not "in case of death before age 40" but rather "in case of death through age 40." Further liberalizations were also approved through age 55. Perhaps it is just as well to give complete publicity to the liberalizations since you have given partial information. They include:

Age 40 or under from	$5,000 to $7,000
Age 41 through 45	$4,000 to $6,000
Age 46 through 50	$4,000 to $5,000
Age 51 through 55	$3,000 to $4,000

Benefits above age 55 will remain as presently in force.

This action was referred by the Board of Pensions to the Executive Board for concurring action. Up until I read your item in THE LUTHERAN I had not been officially informed of what action the Executive Board has taken with regard to this recommendation. It had been the opinion of the Board of Pensions that general publicity would not be given to this action until later in the year. The reason is that any amendment to the Family Protection Plan cannot become effective until Jan. 1 of the year after its adoption. Publicizing the action now . . . may lead to misunderstandings.

GEORGE H. BERKHEIMER,
Executive Secretary, Board of Pensions
Philadelphia

We're grateful to Dr. Berkheimer for clearing up the details regarding the proposed pension arrangements.

ygren, Wingren Debate Book

SWEDEN: Malmo. March 6.—Two of e most famous Lutheran theologians of tay live and work in Lund, ten miles om here: Bishop Anders Nygren and Pro- ssor Gustaf Wingren.

Wingren is the successor of Nygren as iiversity professor of ethics. He agrees th his former teacher on many points. oth are earnest Lutheran Christians. But e two scholars disagree on certain ques- ons. A month ago they met in a public an-to-man discussion in Lund. They talked th one another for five hours. An over- w audience listened with deep interest. vere words were spoken, when each com- ained of muddled thinking and unwilling- ss to understand the opponent. But the baters parted as Christian gentlemen.

The background of the big discussion was book by Wingren, published in 1954: *eologiens metodfråga* (The question of ethods in theology). No theological book ovoked similar interest in the last few ars. (The Muhlenberg Press plans to pub- h an English translation in 1957.) In this ook Wingren accused Nygren of making eology a slave of philosophy. In his books ritten in the 20's and later, Nygren writes at philosophy puts formal questions which ligion fills with content, and as a historian describes the questions of Christianity.

Wingren maintains that the gospel does ot answer any theoretical questions of phi- sophy, but presupposes that man lives in and guilt, from which it proclaims sal- tion. There are in fact no wholly formal estions, Wingren says. A question imme- ately gives a definite character to the nswer.

Nygren, seeking the questions in the phi- sophy that starts with Kant, comes with ese questions to the Bible, which is not terested in them. Because of this, theology, hich has to interpret the gospel, must not t Kantian philosophy decide its methods, ut must let the content of the gospel de- de them.

In his remarkable book Wingren debates also with Karl Barth and Rudolf Bultmann. He accuses Barth of making the gospel too intellectual. According to Barth, revelation mainly gives knowledge of God. When Barth interprets the Bible, he underlines incarnation much more than redemption. But the Bible, Wingren maintains, speaks much more of the cross than of the nativity of Christ. Its message is primarily salvation from sin and guilt.

Bultmann makes the error of depriving the cross and the empty tomb of concrete historical content, Wingren argues. When Bultmann, following the philosophy of Heidegger, arranges the gospel as an answer to modern existentialism, he must deny the exclusive importance of Jesus Christ, contrary to the message of the Bible.

But how can the gospel be relevant to modern man without losing its real content? This is the deep concern of Wingren. In a much-talked-about broadcast speech last fall he solemnly said: The church does not function among us. People live filled with anxieties and unhappiness, but most of them do not find the answer to their needs in the message of the church.

The gospel proclaims salvation, salvation from the law by which man is bound. Modern man does not suffer from the laws of the Pharisees as in the age of the gospel, nor primarily from the laws of princes, as in the age of Luther. But he is fettered by the laws of social bonds and conventions. In the face of these laws he feels guilty. These laws are as much the creation of God as the laws that met Paul and Luther. The proclamation of the gospel has to adapt itself to this situation, not simply to repeat the words of other ages.

According to Wingren, none of the three great theologians, Nygren, Barth and Bultmann, really accepts the actual situation of modern man and the kind of laws of which he is a slave and from which he needs salvation. But the professor does not give more than hints of the way in which this reorientation of theology should be undertaken.

—STEN RODHE

Fast-Growing Synod Develops New Mission Fields

By J. F. VORKOPER

AUSTIN—Lutherans are banding together in several parts of Texas to swell the synod's roster of new missions. In Snyder, West Texas, a group of prospective church members petitioned the synod to secure a developer after it had been learned that results of a first survey made by the Board of American Missions last summer had not been found sufficiently encouraging to warrant immediate action.

Further study was made, and Trinity Church in Miles released Pastor James F. Vorkoper for two days a week to help establish the group. The first service was held by Pastor Vorkoper in Snyder's Episcopal church in March. It was attended by 52 persons. Pastor Clarence Hagens, mission developer in Lubbock, held several Sunday night services. Pastor Paul E. Janson of Tekamah, Neb., is scheduled to begin regular work as mission developer in April.

The Tyler mission, developed by Pastor Robert Lesher, which chose "Our Saviour's Church" as name, has bought a lot, is making plans for building a parsonage. Meetings are being held in a VFW hall.

A third congregation is being developed by the Rev. Stephen E. Schullery in Corpus Christi with 150 prospective members. Missions in Amarillo (Fred W. Henkel, pastor) and Lubbock plan to be organized before the synod meets in convention in May.

Over two thousand heard Bishop Hanns Lilje of Hannover, president of the Lutheran World Federation, at Austin Coliseum on Feb. 24. It was the largest attendance for any National Lutheran Council event held in central Texas. Bishop Lilje said that "if the church is to fulfill its obligation it must be a church which believes in Christ and knows about salvation. We must be full of conviction, full of joy, full of courage." The Texas Lutheran College choir provided the music for the event.

EVANGELISM MISSIONS carried the message of the church to thousands in Texas and Louisiana. Pastor William Dexter Moser, Jr., was scheduled as missioner in Lafayette, La., the second week in April. Churches in the Dallas area conducted the drive Feb. 19-23. National Lutheran Council churches cooperated. Pastor William J. Hoebel of First United Church reported that the number of commitments obtained "would make a fair-sized new congregation."

The evangelism campaign for Yoakum and Victoria is scheduled for May 13-18. San Antonio completed the mission the third week of March. A mass rally brought 1,200 Lutherans to First Presbyterian Church—no Lutheran church was large enough.

BUILDING programs have kept pace with

Congregation gathered for first service in Snyder Episcopal church

St. John's Church, Grand Prairie, stands ready as night falls on eve of dedication

ssion development. Three congregations tablished in 1954 completed or began proj- ts in recent months. St. John's Church, rand Prairie, the Rev. Hugo Rathkamp, stor, dedicated its first unit in February. e synod's architect, Eugene Wukasch, de- ned the $50,000 building, Synod Contrac- C. H. Warner executed the plans. Presi- nt Royal E. Lesher preached the dedica- y sermon.

First Church, Lafayette, Louisiana, scheduled dedication of its house chapel for April 8. Pastor is the Rev. Clayton Sugg.

Our Saviour's Church, Victoria (Pastor N. H. Kern), is planning to build a church for 200. The congregation counts 205 baptized members, more than doubling the membership in one year. It has subscribed to THE LUTHERAN for every family in the church.

EORGIA-ALABAMA

Influence of Lutheran Architectural Design Felt In Contemporary Church Building Style

By PAUL J. RENZ

AT THE ANNUAL Joint Conference on urch Architecture sponsored by the urch Architectural Guild of America and Bureau of Church Building of National uncil of Churches, held in Atlanta, Mar. , the influence of Lutheran architects s felt. Those on the program and in at- dance included the Rev. Edwin S. Frey, ector, Department of Church Architec- e, ULCA; the Rev. John W. Whetstone, sistant director; Dr. Edgar S. Brown, Jr., partment of Worship, ULCA; and the . J. Wilbur Gouker, Ecclesiastical Arts partment, United Lutheran Publication use. Lutheran Church of the Redeemer Peachtree Road Lutheran Church were the tour of six buildings visited by the hitects.

Trends revealed by the winners in church building plans (with about 200 entries) were:

—a more modern contemporary design.

—a more dignified beauty. "They have gotten away from the Christmas card sort of thing."

—a swing to the "homey" quality, noticed especially in children's classrooms.

—a fulfilling of three essential requirements: worship, religious education, and fellowship.

DR. G. ELSON RUFF, editor of THE LUTHERAN, will be the official ULCA representative at the meeting of the Georgia-Alabama Synod, St. Paul's Church, Mobile, Alabama, April 17-20. Dr. Robert W. Stackel, director of the Lutheran Evangelism

GEORGIA-ALABAMA . . .

Mission, will also speak. A hospitalization plan for pastors and lay workers in the synod will be presented for consideration.

Dr. J. A. Keisler, Jr., area director, has begun organizing local committees for the area missions in the Georgia-Alabama Synod. The Springfield area mission will begin July 15, 1956; the Atlanta area will open its mission Sept. 16, 1956; and Dec. 2 is the date of the Savannah area mission. The Rev. Joseph Griffin is chairman of the synod evangelism committee co-operating in plans for the evangelism effort.

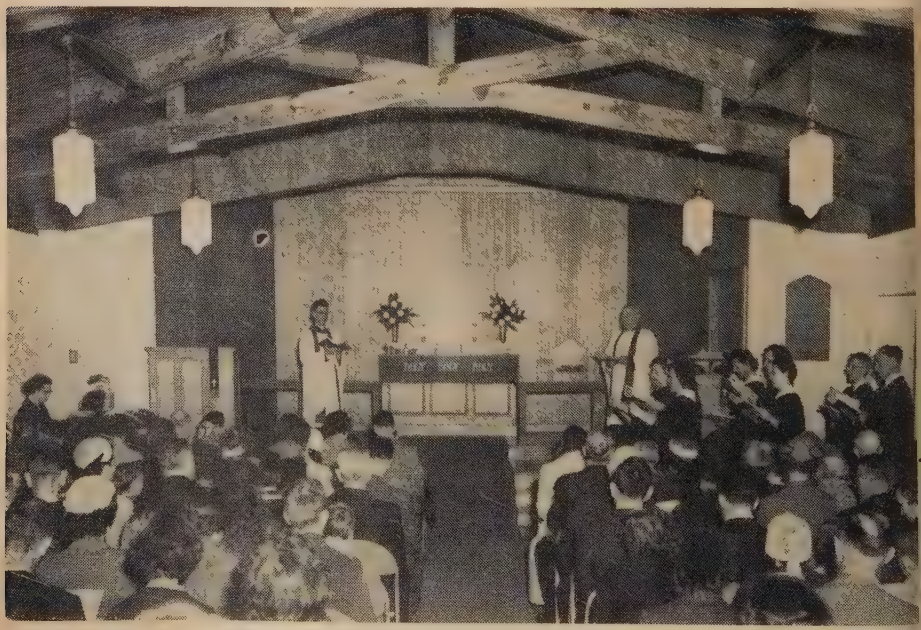
SIX NEW BROTHERHOODS (two reactivated) were reported organized at the annual convention of the synodical Brotherhood at the Lutheran Church of the Reformation, Savannah, Georgia.

The convention adopted a resolution authorizing the synodical Executive Committee to investigate the possibility of the Brotherhood sponsoring national radio and TV programs.

LUTHERAN CHURCH OF THE ASCENSION, Fleming Heights, Augusta, Ga., the Rev. James C. Dickert pastor, dedicated a new sanctuary, February 12. The congregation was organized in February 1953 with 69 confirmed members. With the help of the Board of American Missions the congregation had purchased a house chapel and parsonage. It was necessary to hold two worship services and the Sunday school had "run over" into the parsonage. The new building is planned as a first unit and will seat 165.

Installation of new pastors includes the Rev. William H. Stender, Emmanuel, Atlanta, March 4; the Rev. R. Paul Counts, Christ English, Cullman, Ala., March 11; the Rev. Donald R. Poole, Shades Valley, Birmingham, Ala., March 18. All installation services were conducted by Dr. C. E. Fritz, president of synod. George A. West, senior at Southern Seminary, will become pastor of Holy Trinity, Marietta, Ga., on June 15.

Five mission developers are on the field of the synod anticipating organization of



Synod President Fritz (r.) and Pastor Dickert lead dedication of Ascension Church, Augusta

ALABAMA PASTORS SPEAK ON RACE PROBLEM

DUE TO CONSTANTLY mounting racial tens in Alabama, and motivated by a de to curb agitation on both sides before erupted into violence, the ministerial asciation of Anniston, Alabama, appointed special committee consisting of a Baptist, ethodist, and Disciples of Christ pastor to ake a study of the local racial situation d to bring back to the association some finite recommendations.

The committee suggested the following tement which was unanimously approved the association at its meeting of Mar. 12.

"WE, your committee, recommend that the lowing statement be approved as the expresn of the views of the Anniston Ministerial sociation, and that it be published in the nniston Star' and religious publications:

'IN a time of growing racial antipathies and asions, we deem it wise to reaffirm our faith t all men are creatures of God's heart and nd, and endowed by their Creator with cern inalienable rights.

'It is recommended that we who stand in free dpits admonish our people to repudiate any rd or deed that would tend to increase misderstanding between our parishioners and colored brethren.

"We deplore any extremism which must intably lead to more tragic disruption of race ations in our state and nation. Whether it an impatient extremism which would ignore element of time in its frantic and desperate sire to obliterate deep-rooted traditions, or whether it be a potentially violent extremism which counsels neither patience nor understanding, the ultimate result will be destructive of what formerly promised to be greatly improved relations between the two dominant races in the South.

"If ever we had crucial need of substituting the 'cool head' for the 'hot head,' the time is now. We pray that moderation may prevail, in the spirit of Him who said, 'All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.'

"May no lack of understanding further becloud the dark issues before us; and may no lack of patience make intolerable the tensions that threaten us."

THE above statement reflects, I feel, the sentiments of the vast majority of white Southern people. We realize that, in Christ, all Christian men are brothers irrespective of the pigmentation of skin. At the same time, however, we are up against a tradition that has been a part of Southern life for so many years that to disregard it is to invite wholesale disorder, chaos, and bloodshed.

While the statement of our association will not be acceptable to either the National Association for the Advancement of Colored People or the fanatical White Citizen's Councils, we hope that it will exercise a restraining influence on both sides and create a congenial atmosphere that is more conducive to the working out of a solution to a problem that is admittedly very acute.

WILLIAM R. MORGAN, Pastor, Trinity Lutheran Church, Anniston, Alabama; secretary of the Anniston Ministerial Association

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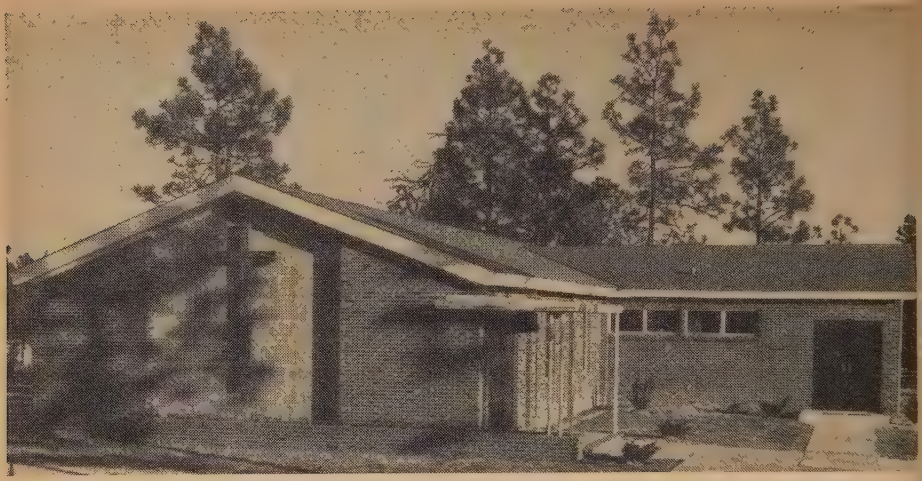
ORGIA-ALABAMA . . .

ngregations during 1956. Dr. Karl Henry, ard of American Missions, made a recent erary throughout the synod of approxitely 1,500 miles, looking over possible es studying areas for survey this summer, considering other mission developments.

Recent arrest of teen-agers in the northe area of Atlanta led to a community eting of 1,500 people to face this problem. The meeting was sponsored by area churches. Parents, pastors and educators presented aspects of the problem together with suggested approaches to meet the issue. A community institute for parental training has been arranged. Scout leaders, school officials and pastors are offering their cooperation to the parents in providing a coordinated program.

Lenoir Rhyne College A Cappella Choir



Home for three-year-old Church of the Ascension stands in Fleming Heights, Augusta, Ga.

GEORGIA-ALABAMA . . .
will include churches of the Georgia-Alabama Synod in its spring concert tour. They will sing in Atlanta April 26.

"The $64,000 Question" is the theme of Lenten services at Ascension, Savannah, Dr. Raymond D. Wood pastor. A 15-passenger elevator was dedicated in the Epting Memorial Parish House at the 60th anniversary service, St. Paul's Lutheran Church, Savannah, Ga., the Rev. J. L. Griffin pastor. They are building a new church.

OHIO

Suburban Dayton Church Plans Relocation

By E. RUDOLPH WALBORN

COLUMBUS—With a mushrooming growth crowding the chapel facilities of Our Savior Church, Oakwood, a Dayton suburb, served by Pastor J. Alfred Updegraff since last August, a seeming providential answer to space problems has appeared.

Three times in the last two years the congregation rejected architect's proposals to build a new church because the available ground was not sufficient to accommodate a building and necessary off-street parking.

A month ago the Miami Valley Hospital asked if the congregation would take over a $350,000 estate home willed to the hospital. The price—$85,000, including 4.46 acres of valuable land and formal gardens.

The home contains 31 rooms. The former living room is larger than the chapel the congregation has used since 1948. The home could be immediately converted for chapel use, and would be adaptable for educational needs without major remodeling. There is ample room for a church, and space for off-street parking for 300 cars.

On March 11 a congregational meeting voted to buy the property and to order the architect to proceed with plans for the sanctuary. Off-street parking will be constructed for 100 cars, 25 per cent in excess of present needs. The transaction is subject to approval by the "Oakwood Plan Group."

The new location for Our Saviour Church would move the congregation closer to Dayton by a mile and a half. Eighty per cent of the congregation would live south of the new church. Shuttle bus service would have to be arranged to bus lines. Presently the

(*Continued on page 40*)

tudent Audiences ear Bishop Lilje

LUTHERAN STUDENTS oked well beyond campus oundaries in recent months as hurch leaders and educators ld them of youth problems.

Bishop Hanns Lilje of Han-over, Lutheran World Federa-on president, spoke about Ger-an youth, and Lutheranism in e world, to students at Cali-rnia, Stanford, and North-estern Universities, and at arvard and Yale Divinity Schools.

A "Faith and Life Week" at Wagner Col-ge dealt with the Christian outlook on story, politics, family life, vocations. Lec-rers were Dr. George Forell, Dr. Hubert oble, Dr. Harold Haas, and Pastors Ger-rd G. Dietrich and Oswald Elbert.

Vocational guidance conferences were atured at Thiel College and Susquehanna niversity. Dr. Mildred Winston and Dr. ernon L. Strempke of the ULC Board of igher Education conducted similar study ssions also at Columbia University for ew York City students, and at Pennsyl-nia State University.

A view of the opportunities offered to nerican Protestantism in social welfare rvices will be offered by Dr. William J. Villaume at a church social service conference at Hartford Seminary, April 20. Dr. Villaume is executive secretary of the National Council of Churches' department of social welfare.

PROGRESS in work of Lutheran Student Foundation of Minnesota was reported by President Paul L. Wetzler (center) at organization's 15th annual meeting in Gloria Dei Church, St. Paul, last month. From small beginnings in 1941, expanded scope of operations is expressed in $50,000 receipts for 1955. Foundation's first student pastor, Carl Lund-Quist (left), and present Pastor William Larsen are shown with Dr. Wetzler, pastor of Salem English Church, Minneapolis, elected president for twelfth term.

ve thousand students heard Bishop Lilje on the Berkeley campus of the Univ. of California

OHIO . . .

(*Continued from page 38*)

church is located on a main thoroughfare.

"The MacMillan property will provide us a church home unique in the synod, perhaps in the whole ULCA," says Pastor Updegraff. Our Saviour congregation was served by the late Dr. Cyrus M. Wallick from 1942 until his death in 1954.

The congregation met in theaters and schools until the $60,000 unit was erected in 1948 with the help of the synodical board of home missions and church extension, and the Board of American Missions. The congregation has been self-supporting since 1954 and has paid off all building debts and recently completed a $115,000 building fund campaign.

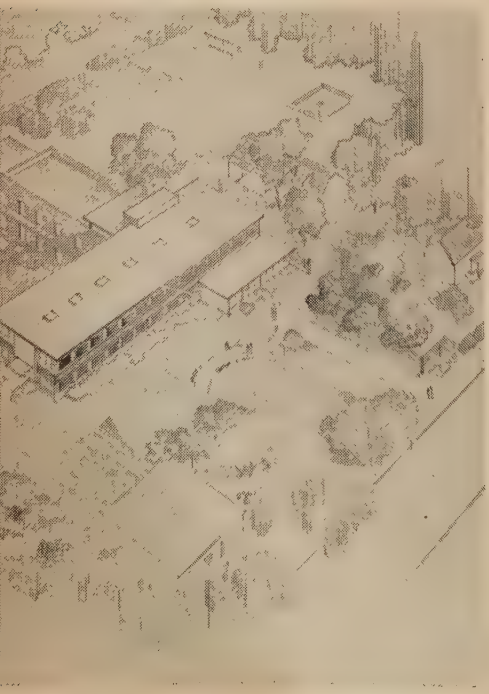
Another estate-mansion in the Dayton area was occupied last summer by an Evangelical United Brethren mission near Centerville.

DAYTON'S NEWEST MISSION, Mighty Fortress, which has been under development by Pastor Robert B. Barr since last July, will hold its first service in its own building in April. A $25,000 chapel has been provided by the synodical board of home missions.

Acreage was purchased a year ago, in Kettering Village, southwest of Dayton, where 2,000 homes are under construction. Services could not be held until November, when public school space became available.

The congregation expects to organize before the May synodical meeting.

THE 25TH ANNIVERSARY of Dr. George F. Weissling's pastorate at First English Church, Wapakoneta, was recently observed by the congregation.



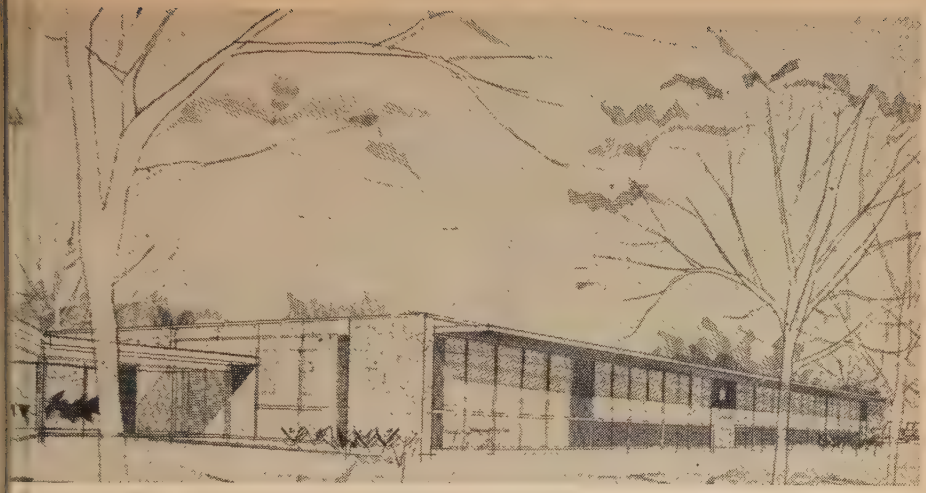
Plan for Kinderfreund Home, Jersey City, New Jersey. Estimated cost is $400,000

EXPLOSION RUINS WELFARE SERVICE STORE IN TOLEDO

AN EXPLOSION in the downtown area of Toledo on Feb. 13 did great damage over a large area and proved disastrous to the Lutheran Thrift Shop at 17 S. Superior Street operated by the Lutheran Welfare Service of Northwestern Ohio. The shop and all its contents were destroyed.

Although a substantial part of the loss was covered by insurance, the service is studying how to re-establish its facility. The Thrift Shop handled used clothing, furniture and household and miscellaneous articles contributed by Toledo Lutherans to help needy families acquire clothing and furniture at nominal prices, or if warranted, without cost.

The Welfare Service board of directors is headed by Pastor William Cox of Messiah Church. George Westby is executive director. The 1956 budget of $157,435 includes an appropriation of $19,588 from the Greater Toledo Community Chest for child care services. Chaplaincy service is provided for 33 institutions and a radio ministry is maintained. $45,000 is sought in the spring roll call from 200 congregations in northwestern Ohio and southern Michigan.



Blueprint for Lutheran Home of New Jersey in Moorestown

EW JERSEY

arge Increase of Capacity Planned for Homes for Aged

By RALPH I. SHOCKEY

TRENTON—Development plans proposed the two Lutheran homes for serving the ed in New Jersey will increase the present mission capacity by 85 per cent. Architctural plans for the Kinderfreund Old lks' Home, Jersey City, contain facilities 60 ambulatory and infirm guests—an inease of 38 over the present number.

Construction of the 26-bed infirmary at Lutheran Home, Moorestown, will prode total accommodation for 74 guests. In proposed arrangement the two institons will be serving 134 Lutherans with the e of custodial and medical care required. Both units will contain a properly equipped irmary with ample dining and kitchen eas. The construction will be of contemrary design conforming with the standds proposed by the Department of Institons and Agencies of the state.

The proposed construction involves the oc diture of over $600,000. The twory Kinderfreund building will cost 00,000, the one-story addition to the Lu- an Home is estimated at $200,000. Both institutions began their campaign drive for the capital improvement with kick-off luncheons in February.

Dr. H. Torrey Walker, manager of the United Lutheran Publication House, Philadelphia, is general chairman of the 10th Anniversary Development Program for the Lutheran Home; the Rev. Dr. George R. F. Tamke, president of the board of trustees of the Lutheran Welfare Association of which the Kinderfreund home is a part, is general chairman for the 50-year-old institution.

AN ALL-TIME RECORD for organizing missions in the New Jersey Synod was established when the third mission congregation was named within 50 days of the new year.

St. Stephen's, South Plainfield, was organized March 11 with 103 charter members. Dr. Edwin H. Knudten, synod president, and Dr. Karl S. Henry of the Board of American Missions, participated. The Rev. Robert Loucks is the mission developer.

Florham Park's Good Shepherd is the third mission congregation organized since

NEW JERSEY . . .

January. It was received by President Knudten March 18 with 95 charter members. Dr. R. H. Gerberding, BAM executive secretary, spoke. Dr. Willis S. Hinman and Dr. Stewart H. Rudisill assisted. The Rev. C. Paul Strockbine developed the mission.

CONFERENCE MEETINGS have been scheduled for April as follows:

April 17, Southern Conference, Ascension Church, Haddon Heights.

April 18, Central Conference, Calvary Church, Cranford.

April 19, Northern Conference, Wagner College, Staten Island.

A hand-carved seven-foot crucifix from Oberammergau, Germany, has been given to Holy Trinity Church, Brant Beach, by Henry Glenk, according to an announcement by Pastor William Luger. The new church will be dedicated June 10.

Cornerstone was laid for the new Calvary Church, Jersey City, March 11 by Dr. Otto L. Schreiber, pastor. The new edifice is of contemporary design and will seat 150. Dedication for the new building is set for June.

A one-day pre-Easter retreat for confirmation class and members of St. Paul's Church, Mt. Holly, was conducted by the Rev. J. Donald Schupp, pastor, March 24. Daily devotional services were conducted by the pastor each morning during the Lenten season.

NEW YORK

Lilje Joins Church Leaders In New York Academy Session

By OLIVER W. POWERS

NEW YORK CITY—Bishop Hanns Lilje was one of the church leaders addressing ministers and laymen at an *Evangelical Academy* session at St. Peter's Church, Lexington Ave., Manhattan, March 2 and 3. Others on the faculty were ULC President Franklin Clark Fry, ULC Secretary F. Eppling Reinartz, Synod President Frederick R. Knubel, Dr. Oswald Hoffman of the Lutheran Church —Missouri Synod, and Alvin Schaediger.

The bishop of Hannover and president of the Lutheran World Federation told his audience about "interesting results" produced by Evangelical academies in Germany, but said that just as the concepts of stewardship and evangelism brought to Europe by American Lutherans could not entirely be "transplanted," German academies "could not altogether be moved to New York."

Discussing experiences of his recent globe-circling trip, Bishop Lilje said that "everywhere there is a longing for spiritual help and a willingness to accept the call to witness." He noted how the *"Lutheran Hour"* had taken Japan almost by storm, and also how the *"No Church"* movement in Japan had created much interest among searchers for truth. This hunger, especially among intellectuals, must be satisfied and can be only as men are confronted by the Word of God.

Dr. Carl Friederich of Harvard University

SNOWFLAKES blurred image in wintry ground-breaking for St. Timothy's Church in Grand Island, N. Y. Next to Acolyte David Dusenbury are Pastors William R. Rowen, John L. Kinzel, and Edward G. Goetz; with Clarence Davis, and Mrs. Howard Reimann, officers of congregation.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

BISHOP LILJE CAME CALLING

NEW BEDFORD, MASS. — A small mission church was singled out for a visit of the president of the Lutheran World Federation, Bishop Hanns Lilje. The church leader who just had arrived in America from a visit of the churches in the Far East, showed keen interest in the work of American missions and stewardship.

Coming by plane from Chicago where he had addressed the combined faculties of 13 seminaries, the bishop sat with us and 20 church members in the parsonage of St. John's Church, New Bedford, for a cup of coffee, to tell us about his trip.

Bishop Lilje said he rarely had the opportunity to visit a small church in America and was eager to learn everything about it. He was impressed when the men took him to the parish hall, and showed him how the formerly dark cellar had been transformed into a social and educational room.

Later, we gathered around the altar, and after we had sung *"A Mighty Fortress is our God,"* the bishop knelt down to pray.

A joint Sunday morning service had been arranged by the Rev. Charles Carroll of the National Lutheran Council for St. John's, only Lutheran church in New Bedford, and Trinity, the Lutheran church of Fairhaven, Grace Episcopal Church. Over 600 people attended the service.

Bishop Lilje, flanked by Mrs. Frederic Putman, in whose New Bedford, Mass., home he was guest, and (l. to r.) Pastors Philip Douglas of Grace Episcopal Church, Rudolph Buss of St. John's Lutheran Church, and Tor Aanestad of Trinity Lutheran (ELC) Church. Trinity Church is in nearby Fairhaven, Mass.

The visit of Bishop Lilje gave us the feeling that we, a small church, had stepped out into the open with a ringing testimony of the saving Word.

Said the bishop to us: "By visiting this church, St. John's in New Bedford, I want to greet all mission churches. Through this visit I have received insight into American church life. I am amazed to see what is possible when a group of Christian people work together. This is illustrated best by the dark cellar that you have changed into educational quarters."

RUDOLPH BUSS

---

and former advisor to Gen. Lucius Clay, spoke on "The Christian's Civic Responsibility." Dean James A. Pike and Princess Ileana of Romania shared lectures on "The Christian's Vocation."

For the first time since its inception six years ago, the *Helping Hand*, a joint fund-raising effort on behalf of social agencies of the LCA and ALC churches on Long Island, paid full budget quotas to the services they sponsor.

The Tri-Conference Church School Association meeting was held Feb. 18 at St. Peter's Church. Dr. G. Elson Ruff, editor of THE LUTHERAN; Dr. Robert W. Stackel, ULC director of evangelism; Dr. Henry Endress, director of stewardship; and the Rev. Harner Middleswarth of the Board of Parish Educa-

NEW YORK . . .

tion, were featured speakers of the day.

The Rev. Werner Jentsch celebrated his 25th anniversary as pastor of St. John's Church, Prospect Ave., Brooklyn. Dr. Fred Fiedler of the Board of Foreign Missions preached and noted that although the congregation had been deprived of their church as a result of fire last year, the devotion of the members had grown.

"OPPORTUNITIES for Protestant advance in New York City were never before as great as at the present time," Dr. David Barry told the Protestant Council of the City of New York at its annual meeting. He said the physical pattern of the city for the next fifty years is being set by the construction of large-scale housing projects. "Protestants," he said, "cannot afford to work without a common strategy."

A survey just completed by the Department of Christian Relations of the Protestant Council indicates that encouraging progress in racial integration is being made in New York. Lutheran Inter-Racial Service is scoring results in The Bronx, Manhattan, Brooklyn, and Queens.

The Rev. Ernest Boening was installed at Zion Church, Bedford Ave., Brooklyn, on March 11. Dr. Paul A. Kirsch of the Board of American Missions preached. The service of installation was performed by Long Island Conference President Leonard Klemann.

The Marie Louise Heins Memorial Home for the Aged, a part of the Wartburg Orphan Farm at Mt. Vernon, N. Y., was dedicated on March 11.

Dr. Walter C. Hanning has resigned as pastor of Holy Trinity Church, New Rochelle, effective June 30. The Rev. John G. Gensel, a missionary of the Board of American Missions, has been assigned as pastor-in-charge of Advent Church, Manhattan.

MARYLAND

Western Conference To Study Stewardship

By WILSON P. ARD

HAGERSTOWN — "A congregational Program of Stewardship" is theme for a Western Conference workshop on April 28 at Zion Church, Middletown, Pastor Howard J. McCarney.

Presenting the subject will be Zeb Trexler of the LLM. The workshop will reach not only church councils but also Luther Leagues, Brotherhoods, women's groups, and church schools.

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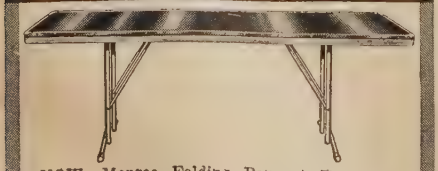

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	Fort Smith, Ark.
pril 22-27	West Palm Beach, Fla.
	Miami, Fla.
	Suffolk-East Nassau, N. Y.
	Nova Scotia
	Albuquerque, N. M.

eld at Gettysburg Seminary on April 26. eatured will be a fashion show with gowns odeled by pastors' wives, daughters and arish workers.

The Rev. Earl Creps, Jr., was installed pastor of St. John's Church, Martinsburg, '. Va., by Synod President J. Frank Fife d Dr. B. Clinton Ritz, Mr. Creps' home urch pastor, on Feb. 12.

Haven Church, Dr. Frank P. Cauble, will construct a parsonage on a lot adjacent to the church. This mission congregation received financial contributions from Mrs. Dwight D. Eisenhower and from Mrs. Theodore McKeldin, wife of the Governor of Maryland.

St. Paul's Church, Myersville, pastor Raymond L. Markley, plans to build an enlarged nday school room between the church and rsonage. St. John's congregation is remodeling the church interior.

A new Christian education building will erected by St. Paul's Church, Smithsburg rish, Pastor James G. Horn. Groundeaking was scheduled for April 1.

SEMINARIAN Herbert Jones will serve as stor of the Sharpsburg, W. Va., parish, ter graduating in May.

VACATION church school workshops will held for Cumberland-Frostburg May 7; rroll County May 8; Washington County a May 9; Frederick County May 10.

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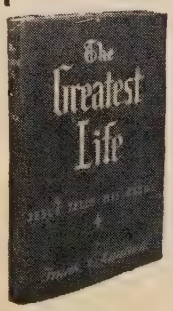

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MARYLAND . . .

TWO MORNING SERVICES will be held in Grace Church, Westminster, Dr. Ellwood S. Falkenstein, from Palm Sunday to Pentecost.

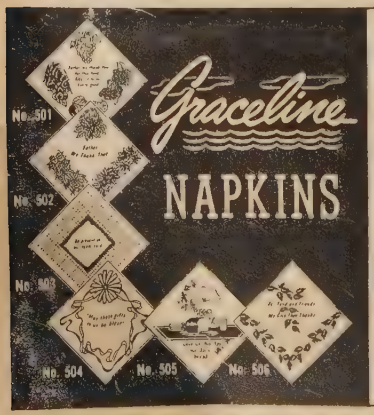
TEACHING the women how to use low-cost foods in preparing balanced and nutritious meals is a new project at the Sunshine Sunday Class, a non-denominational group of more than 100 persons meeting each Sunday afternoon in the Hagerstown YMCA and taught by Mrs. Howard K. Reinhardt, Sunday school teacher in Trinity Church, Hagerstown.

The 137th convention of the Maryland Synod opens May 21 at Gettysburg Seminary.

The Sunshine Class was started four years ago by Mrs. Reinhardt and her husband, a church councilman at Trinity, to provide religious training for underprivileged persons, young and old, who have no church affiliation or attachment to any church school.

Starting with an enrollment of 12, the class now numbers more than 100 persons classified in four departments. The work is financed by the Reinhardts and by contributions from interested individuals and groups.

Spring conference of the United Lutheran Church Women, Western Conference, will meet at St. Paul's Church, Clear Spring parish, April 19.



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YNOD CONVENTION CALENDAR

pril

9-12. South Carolina. St. Luke's, Columbia

0-13. Virginia. St. Mark's, Roanoke

7-19. North Carolina. Haven Church, Salisbury

7-20. Georgia-Alabama. St. Paul's, Mobile, Ala.

lay

- 3. Kentucky-Tennessee. Calvary, Louisville, Ky.

3- 6. Nova Scotia. Our Saviour, Dartmouth

—CHANGES OF PASTORATE—

NEW YORK AND NEW ENGLAND

EHRINGER, JOHN W. From St. Paul's Church, Dansville, N. Y. To East Aurora, N. Y., board missionary.

AISER, PAUL C. To Westvale-Fairmont, N. Y., board missionary.

OHIO

ONRAD, E. P. From St. John's Church, Ohio City. Retirement.

ULBIS, OSVALDS R. From National Lutheran Council, editor. To Newfoundland, Board of American Missions.

PACIFIC

DLMAN, H. STANLEY. From Trinity Church, Longview, Wash. To Central Church, Seattle.

PACIFIC SOUTHWEST

OWN, W. E. From AELC. To St. Paul's Church, Globe, Ariz.

IGHT, OSCAR. From Daniel Church, Lincolnton, N. C. To Pacoima, Calif., mission developer.

PENNSYLVANIA MINISTERIUM

LENTINE, JOHN O. From Stouchsburg parish. To U.S. Air Force chaplaincy.

CK, P. OTHMAR. From Austria. To Nazareth Church, Camden, N. J.

FFERT, RICHARD. From Redeemer Church, Allentown. To Grace Church, Pottstown.

SKO, JOHN P. From Quakake parish. To U.S. Air Force chaplaincy.

HR, LUTHER K. From Trinity Church,

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CHANGES OF PASTORATE . . .

West Hazleton. To Zion Church, Tamaqua.

ROCKY MOUNTAIN

SCHOLL, TITUS. From Altadena Church, Altadena, Calif. To St. Timothy's Church, Albuquerque, N. M.

SOUTH CAROLINA

WESSINGER, CHARLES S. From Grace Church, Thomasville, N. C. To St. Andrew's Church, Charleston.

WOLFF, HAROLD A. To Pelion parish.

TEXAS

JANSON, PAUL E. From Emmanuel Church, Tekamah, Neb. To Snyder, board missionary.

DECEASED

DR. HUGH PERRY BARRINGER, pastor of Grace Church, Bessemer City, N. C., died March 6 in Gastonia, N. C. He was 50 years old.

An alumnus of Lenoir Rhyne College and Southern Seminary, Dr. Barringer did graduate work at Duke University and the University of North Carolina, and was or-

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1717—Two Hundred Thirty-nine Years—1956

ained by the North Carolina Synod in 1932. As student supply he served at Ascension Church, Shelby, and Zion, Hickory. He was pastor of the Crouse parish, and St. Paul's Church, Salisbury, before coming to Bessemer City in 1952. All parishes are in North Carolina.

Dr. Barringer is survived by his wife, the former Edna Coogler, and two sons, Hubert Paul, and Larry Edward.

Funeral services were conducted March 1 in Grace Church, Bessemer City, by Pastor C. N. Yount, assisted by Synod President F. L. Conrad and the Rev. F. W. Finch. Burial was in Gaston Memorial Park.

MRS. EUGENIA HOLM, nee Herman, widow of Pastor Eberhardt Holm, died Jan. 7 in Detroit at age 89.

Mrs. Holm, a native of Berlin, came to the United States at age 17, married Pastor Holm in 1890. They served parishes in Williamsville, N. Y., and Wellesley, Ont. Pastor Holm died in retirement at Conestogo, Ont., 1945.

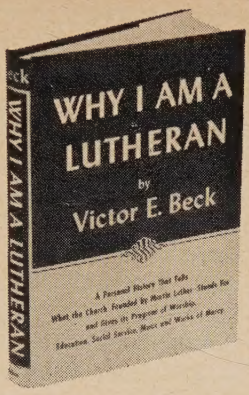
Funeral services were held in Conestogo by Pastor Gerhardt Becker, with the assistance of Pastors Eric Reble and H. R. Mosig, on Jan. 20. Interment was in Conestogo Cemetery.

DR. J. CRAYTON NICHOLAS, 85, died Jan. 11 in Akron, Pa.

A native of York, Pa., Pastor Nicholas was an alumnus of Gettysburg College and Seminary, and served Pennsylvania parishes Mount Pleasant, Avonmore, Butler, Chambersburg, Pittsburgh, and Leacock. He was a chaplain in World War I. After his retirement he lived in Ephrata and was a member of Trinity Church.

Dr. Nicholas is survived by his wife, Cora, and two daughters, Mrs. Robert Wissler, Ephrata, and Mrs. Gertrude Barnes, Orlando, Fla.

The funeral service was held Jan. 14 at Trinity Church, Ephrata, by Pastor Myron J. Eichner, assisted by the Rev. Arthur M. Yeagy, assistant to the president of the Central Pennsylvania Synod. Interment was at Cedar Hill Cemetery, Ephrata.



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In Conclusion . . . . . .

THE GREAT STORIES of the world, written by the master dramatists and poets, are all tragedies. They portray strong men possessed by ambition which drives them to terrible deeds, or kind men eager to live nobly but trapped by circumstances into evil.

These stories are considered great because we realize how true they are to the realities of life when faced without illusion or sentimentality. Life does entangle all of us in guilt from which we cannot save ourselves. It frustrates our finest undertakings.

The story of Jesus—as far as human authorship could report it—was exactly like all these other stories. The best and bravest and most loving Man the world has known was drawn into a spider's web of the jealousies, self-righteousness, and hunger for power which show themselves as predominant human characteristics in every generation. As far as men could write the story, it had to end in the bleak cruelty of Calvary.

BUT THERE IS ANOTHER chapter in this story, which the Supreme Author has written himself, and this lifts our whole picture of life into a dazzling new dimension. Death is not the end. Our Lord stepped out of the grave, eternally alive. His perfect obedience to the Father's will was not a pointless sacrifice demonstrating the futility of life. It was just the opposite. Our Creator does not destine us for hopeless tragedy.

God was in Christ Jesus breaking the bonds of sin and death which imprison humanity. He became a Man, and lived among us, to reveal his saving power and his real intention.

The poets and dramatists are right, as far as they go, in picturing our human tragedy. It is not until we know the truth about our situation that we realize our desperate need of salvation. We are padded all around in our present-day culture with small and easy satisfactions which take our minds off the main point. With fresh flowers blooming in the springtime, and perhaps new clothes to wear for Easter, and prospects good for prosperity this year, we may ignore the fact that these are all short-range satisfactions.

The flowers will fade in autumn. The clothes will wear out. We can't take our prosperity with us when we die.

It was not for a brief interval of aimless existence that God created us. He had not intended to abandon us in some reckless self-destruction or in an impossible quest for holiness and beauty. He has an open door ready for those who are looking for it.

EASTER IS NOT an easy-going assurance that we can coast across the shadows of the grave without any serious commitment of faith in our risen Lord. Here is the real drama of life—that we are engulfed in tragedy and doomed to death, and God only can save us. Our Lord has broken the power of death and has opened the eternal door for those who follow him.

But the cost of discipleship is high. We must be crucified too, must die to our tragic self-will, our human impulse to serve ourselves. This is a struggle which continues as long as we are in this world. We have our dark nights of doubt, as Thomas did. We deny our Lord as Peter did.

But our Lord is with us, loving, forgiving, strengthening us.

—ELSON RUFF

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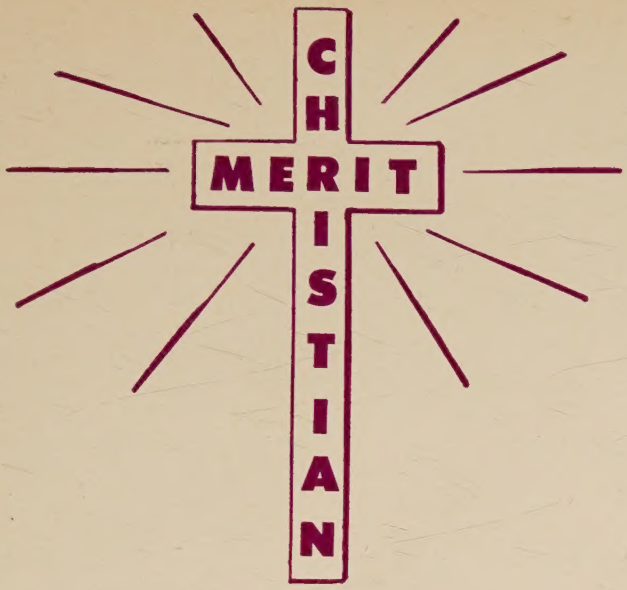

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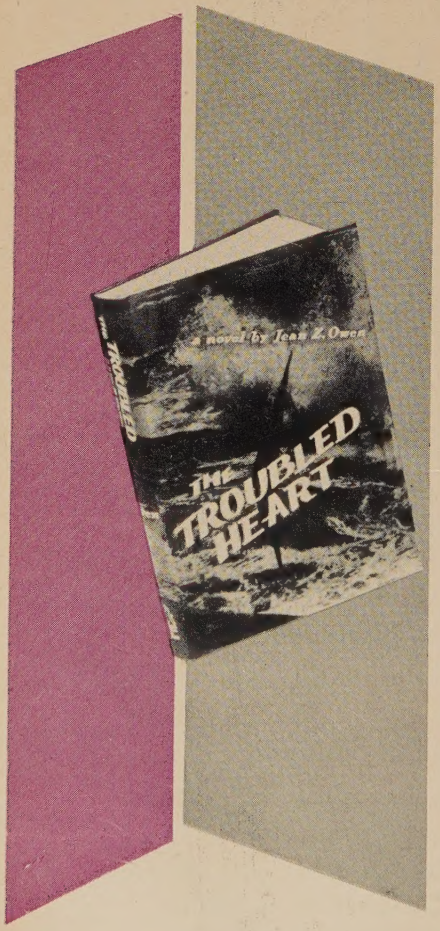

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